



THE WILHELMS



AND THE WILHELM CHARGE

Emma R. Dicklure

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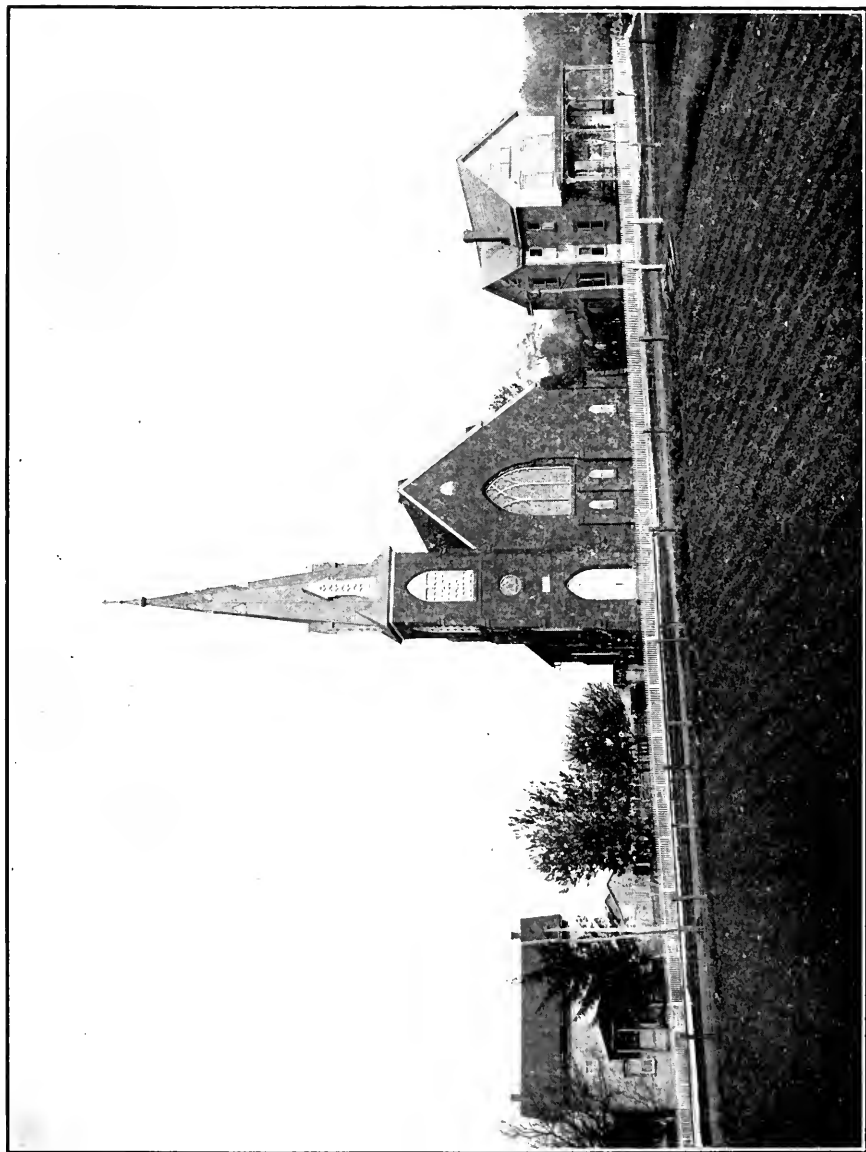
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Sexton House

St. Paul's Church

Parsonage

A HISTORY OF

THE WILHELMS

AND

THE WILHELM CHARGE

BY THE HISTORICAL COMMITTEE

ILLUSTRATED

THE WILHELM PRESS
MEYERSDALE, PA.
1919

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To the memory of the
WILHELMS
Benefactors of a Church
and of a College
This Volumn is Dedicated

FOREWORD

IN COMPILING this history, the committee is rendering the church and the community a service. Already has this work been too long delayed. In another generation, much of the material that is now available will be forgotten or lost. The committee has made it a point to get accurate and reliable information, which has involved much time and expense. Some inaccuracies may be found in the Wilhelm traditions, for there was no disposition on the part of the committee to take from them any of the luster that has accumulated through the years, which might have resulted from rigid inquiry.

What is said on page 77, relative to the first appearance of the *Wilhelm Evangel*, seems to contradict what is said on the same subject on page 112. The explanation is this. The authorized publication dates from 1900, as is shown on the minutes of the consistory. The first number of 1900 was issued as Number 1 of Volumn 2. However, Mr. Hassler, as is stated on page 112, published a parish paper prior to this time, and presumably upon his own initiative.

The Sketches of Members are of purely local interest. Where towns or townships are mentioned, in this chapter, it is understood that they belong to Somerset county, Pennsylvania. The committee would have been pleased to extend the chapter on Sketches of Members to include even more, and to write at greater length concerning the lives and work of those who have had no small part in making

St. Paul's what she is. Even as it is, the committee has exceeded the limits of the size of the book authorized by the consistory.

The committee is indebted to the Reformed Church Messenger for much of the material used in the sketch of Dr. Koplin; and to the Obituary Record of Franklin and Marshall College for the greater part of the sketches on Rev. W. A. Gring and Rev. C. U. Heilman. The committee also acknowledges its indebtedness, for various services rendered, to Rev. D. S. Stephan, Rev. E. F. Hoffmeier, The Meyersdale Republican, The Publication and Sunday School Board of the Reformed Church, and to the former living pastors of St. Paul's.

Rev. L. Nevin Wilson
D. Compton
Ed. R. Hay

Committee

Meyersdale, Pennsylvania
October 1, 1919

THE WILHELMS AND THE WILHELM CHARGE

LOCALITY AND LANDSCAPE

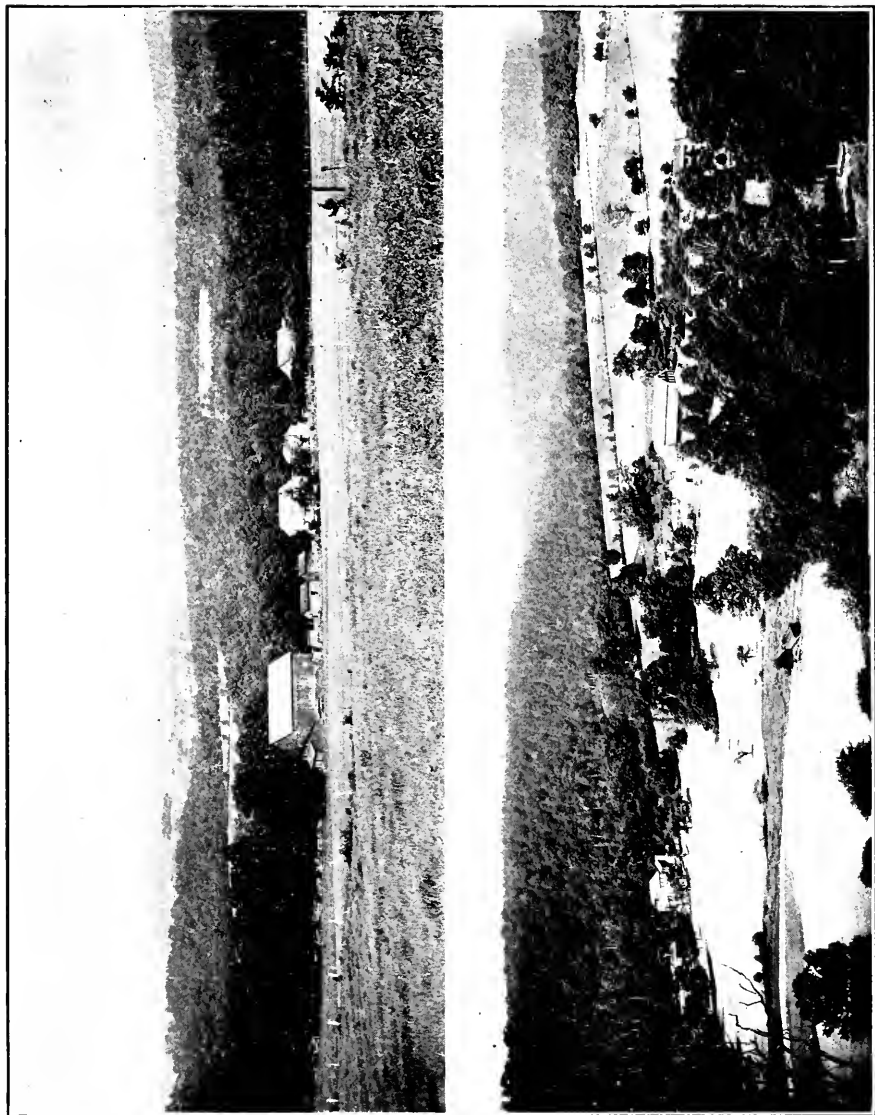
IF YOU look at a map of Pennsylvania, you will find Somerset county in the south tier of counties, the third from the west. The part of the country with which this history is concerned is comprised between the Allegheny Mountain on the east and the Negro Mountain on the west. In the valley thus formed, which is about six miles wide, flows the Casselman River, a tributary of the Youghiogheny. This region is of great economical importance. Originally it was thickly wooded and has furnished and is still furnishing the lumbermen with fine chestnut and spruce timber. It remains one of the great maple sugar sections of the state. Besides, within a limited area, bounded by the Casselman on the north and east and by the Negro Mountain on the west, this section is particularly rich in coal. The Lower Productive Coal Measures pass below the bed of the river, and have not been touched by the operator. The great Pittsburgh Coal seam, which forms the base of the Upper Productive Measures, appears near the hill-tops, and while this coal has been operated for some 40 years, sufficient coal remains to give employment to several hundred miners.

If you pass from the Casselman westward toward the Negro Mountain you find that the land rises rapidly, from an altitude of 2010 feet at the

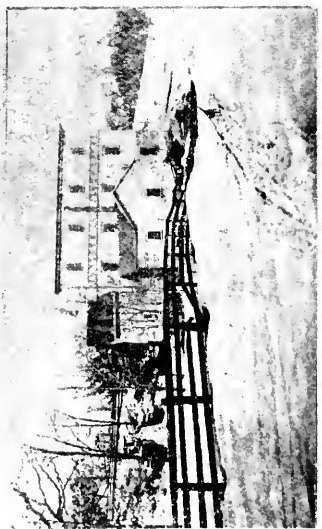
river to 2358 feet where the church of St. Paul now stands, which is approximately 350 feet in two miles. St. Paul's therefore stands on a commanding elevation, upon which its tall slender spire may be seen from almost every direction and for miles around.

Looking to the east from St. Paul's, the wavy crest of the Allegheny may be seen arising out of the border line of the state of Maryland and dying away to the north-east. Against the background of the Allegheny, stands out the town of Elk Lick, formerly the place of residence of the pastor. Between are wooded ravines and fine farms that are now disfigured with mine holes, but once they were covered with choicest timber which the pioneers removed as they reclaimed their homes from the forest. Looking to the west the Negro Mountain rises gradually to an elevation of 2700 or 2800 feet. The view is different. Here one sees the great expanse of wood land, stretching out to the summit of the mountain, with here and there a clearing which indicates the position of farming land. The landscape is not disfigured with mine holes, for the Pittsburg Coal seams outcrop at the church, and what coal veins are found in this direction are either too small or lie too deep for profitable operation. Save for the occasional clearings and the cutting of the larger timber this view has remained unchanged, to delight the eye as it did in the days of the Wilhelms.

In this section of Somerset county the Wilhelms lived, and here they owned large tracts of land. They knew that the land was rich in natural



Local Mountain Views



Winter Scenes near St. Paul's Church

resources, but timber was commonplace and coal was cheap, and no one realized even the approximate value of the land. Nor did they regard as they should the beauty of the wooded heights and the wavy crests of the Allegheny to the east and of the Negro to the west. Many a shady dell was to be found, through which splashed the clear water of trout streams which afforded fish to the angler, while the forests provided wild turkey, venison and bear meat for the larder. The wild wood abounded in laurel and velvety moss and wild flowers beyond enumeration or description. But as the beauty of nature was so commonplace, it is possible that the pioneer took little note of it; and yet the effect of constant association with the great out-of-doors could not do other than leave an impression that molded and conditioned the thought, life and traditions of the early inhabitants.

THE WILHELMS

UNFORTUNATELY we have very little definite knowledge of the generation of Wilhelms immediately preceding those with whom this history is concerned. We gather from the inscription on the tomb stones of Christian Wilhelm and his wife, Elizabeth, that Christian was born February 14, 1758 and died October 14, 1835, at the age of 78 years and 10 months; and that Elizabeth was born July 22, 1758 and died November 22, 1840, at the age of 82 year and four months. They are buried in the old Salisbury graveyard, and their resting place is appropriately marked by two marble slabs.

These people are of German origin, but whether they were natives of Germany does not appear. There is a tradition that prior to their settling in Somerset county, they lived near Frostburg, Maryland, disposed of their land and took up other land in Somerset county. This supposition seems to find confirmation in the fact that one of the daughters, Hester, married John Griffith, of the Frostburg region, a man whom she is supposed to have known in her youth before she moved with her parents to Somerset county. It is also pointed out that Peter and Benjamin were interested in some Frostburg real estate, and their interest came from the old parental associations. It is true that these men did own some town lots in Frostburg; but as for Christian Wilhelm holding land in Garrett county (then Allegheny county), Maryland, the records at Cumberland are silent.

If Christian Wilhelm ever lived in Allegheny county, he must have been a farm hand, a renter, or else he engaged in business. The children, in referring to their father's wealth, took delight in the fact that he started with nothing, that he could have carried all his belongings in a handkerchief, as they put it. By dint of close application and strict economy, he accumulated sufficient money until he was forty years old to buy a farm. Christian Wilhelm and his wife took up land in Somerset county as early as 1798. In that year they bought the tract upon which Alex Speicher now lives, consisting of 301¼ acres, which they purchased from Jacob Smith and wife, Eva, for 1,000 pounds (about \$5,000) "of lawful money of Pennsylvania". Jacob Smith held the land by patent from the land office at Philadelphia, the instrument bearing the signature of Benjamin Franklin, and dated June 27, 1787.

In 1816, Christian Wilhelm acquired the "Cold Day" farm, on the south fork of the Elk Lick Creek consisting of 305 acres for \$1500. He added to this in 1823 the "Bucks Horn" farm, on the north fork of the Elk Lick, consisting of 231¼ acres, which he purchased of the Wilcock's heirs for \$500. These two farms are commonly known as the Matlick. In 1830, he purchased from Shaphat Divire for \$3000 the farm which Ross Sechler now owns, which consisted at that time of 246¼ acres. The "Cox Farm", along Tub Mill Run, upon which William Wagner lives, consisting of 200 acres, was acquired in 1834 for \$1800.

Christian Wilhelm and his wife were of Reformed

and Lutheran origin, and they brought up their children in the traditions of their faith. Settled, as they were, rather remote from any church of their own kind, they were rather worldly people and perhaps did not keep up their church connections. They reared a family of eight children, three sons and five daughters: Abraham, Benjamin, Peter, Hannah (married Smith), Hester (married Griffith), Elizabeth (Betsy), Catherine and Anna Marie (Polly).

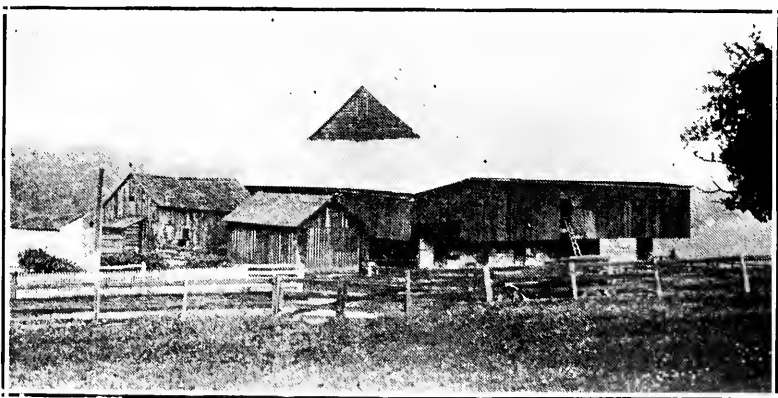
When Christian Wilhelm died in 1835, the greater part of his property passed over to his three sons whom he named as executors in his will. To his wife he directed that \$500 should be paid immediately, and that she should continue to reside in the mansion house with Benjamin and Peter, who were "to provide sufficient and comfortable meats, drink, fuel, clothing and all other nice fancies as she may require." To Hannah and Hester he left \$530 each; but the will is very emphatic in stating that not one cent of Hester's inheritance should be paid to her husband, John Griffith. Polly, Elizabeth and Catherine were to receive each \$1600 and three good milk cows. He remembered Peter Goldle, a young man living with him, with \$100, provided that he should remain with Benjamin and Peter until he was 21. Abraham, by the terms of the will, acquired the Ross Sechler farm, which continued to be the residence of Abraham and Catherine during their lifetime. The Alex Speicher farm and the Matlick went to Benjamin and Peter. No reference was made to the Cox farm, as it was acquired after the will was drawn up but by the terms of the will, this farm



Graves of Christian and Elizabeth Wilhelm



The Wilhelm Mansion House—Present Residence of Alex Speicher



The Wilhelm Barn, built in 1816

together with all the other property went to the three sons, share and share alike.

The Wilhelm heirs thus came into possession of nearly 1500 acres of land. During their life time they added tract to tract until they owned conjointly about 3200 acres, scattered over Elk Lick, Greenville, Addison and Summit townships. According to values at that time, their income was considerable. The estate was dotted with huts and cabins where resided a number of tenants, who farmed the clearings, cared for fine herds of cattle and droves of horses, and gathered sugar water for the manufacture of sugar and syrup. At one time the Wilhelms owned nearly the whole of Summit Mills where they operated a company store, in which Reuben Kretchman, David Hay and Ephriam Miller also had an interest. The merchandise which was handled was hauled over land from Mt. Pleasant, Connellsville, Johnstown and Cumberland.

The wealth of the Wilhelms may have been over-estimated, but that they were regarded as men of no ordinary means the following story will illustrate. Peter, one day was loafing in a hotel in Meyersdale. He was not disposed to buy any whiskey, and the landlord ordered him out, remarking that he did not want any bums around his place. A by-stander, who knew Peter, is reported to have said: "Bum! What do you mean? Why that man could buy out the whole town."

That the Wilhelms keep large amounts of money in the house was generally known. Two large baskets were used as receptacles for their gold and silver

respectively. Later on they used a safe. The story goes that Urias Bockes, a boy whom they raised, was the only one of the household that knew the combination. When one of the Wilhelms wanted money, he called for Urias—*Ich muss gelt haben*. One time Urias and some of his companions planned to rob the safe. Young Bockes was to open the safe and his companions were to take the money, after which they were to divide the plunder. They were already in the room when Urias' heart failed him, and the robbery failed to materialize.

When J. M. Hay was a boy, his uncle, Peter S. Hay, who was engaged in the mercantile business in Elk Lick, sent him to the Wilhelms to borrow \$4000. Mr. Hay proposed to buy a large quantity of butter for shipment to eastern markets where it was commanding a large price. Young Hay found the Wilhelms plowing in the field. They thought that they were a little short of the amount desired, and they sent the boy back to Hostetler's to get \$1000. When he came back to the Wilhelms, they had the money counted out on the bed between them. The strange thing was that they entrusted the money to a boy, and without note or other security, save the integrity of the borrower.

The chief characteristics of the Wilhelms, and the traits that made them to be respected and honored among a pioneer mountain people, stand in sharp contrast to the description that accompanies their names as benefactors of a Christian college. As a matter of fact they were plain, blunt men, large of stature, muscular, coarse and illiterate. By their

strength they awed their employees into submission and raised the astonishment of their neighbors to admiration. It is said of one of the Wilhelms, that in a single day he licked four different men. Benjamin was the most powerful of them all. His long suit was hay pitching. In those days when the whiskey jug was as necessary to haymaking as a pitch fork, the Wilhelms were wont to take a barrel of whiskey with them when they went to the Glade to make hay. The Glade was on Negro Mountain and was overgrown with tall native grass. They drove four horses to the wagon; two men loaded and two pitched. On one occasion a new hand appeared on the job, who boasted of his strength and endurance. Peter decided to try him out and took his place on the wagon. Benjamin pitched on the one side and the new man on the other. The teams started down between the rows of shocks and kept going. Benjamin, with perfect ease, pitched his side and kept up with the wagon. The new man was soon far behind, and was compelled to call a halt. Benjamin won the day and his friend had no more to say on the subject.

The Wilhelms were not only giants in strength but they were notoriously profane. They habitually emphasized their speech with oaths. While we hear nothing of their intoxication, it is true that they drank vast quantities of whiskey. They were men also of strong prejudices, holding in contempt alike, the Dunkards and the Abolitionists. At times they quarrelled among themselves, and in one instance two members of the family refused to exchange words for a period of two years.

The Wilhelms were noted for their generosity. During their life-time attendance upon public worship was encouraged by the fact that those who came from a distance were not permitted to return to their homes until their hunger was satisfied. It was no uncommon occurrence for nearly the whole congregation to adjourn to the homes of the Wilhelms for dinner.

The Wilhelms made the store of Peter S. Hay their loafing place. On one occasion Mr. Hay suggested to Peter that St. Paul's should give Pastor Heilman a donation. That was enough. Word was passed around to all the members. Peter led the procession with a four-horse load of hay; another member a load of coal; another, oats and corn; and so on down to the least of them. Mrs. Heilman happened to be in the store as the procession passed by and she inquired who was moving. A conservative estimate placed the value of the donation at \$150.

The liberality of the Wilhelms is further evidenced by the following account, which Mr. J. M. Hay was wont to relate with a great deal of delight. Mr. Hay thought to remember his pastor at butchering time with some fresh sausage and spare ribs; and as he was about to present his donation, to his surprise and embarrassment, one of the Wilhelms walked in with a whole hog for his pastor.

On one occasion, the women of the church decided to make a quilt for the pastor. The plan was for each of the women to furnish a patch. When Polly was approached on the subject, she exclaimed: "A patch! a patch! why I'll give a quilt"; whereupon

she went to her clothes-press and brought out a fine wool coverlet.

The Wilhelms held their pastors in high regard, and particularly Rev. A. B. Koplin. On the corner of the lot across from the white church they built a stable for the pastor's horse; and singularly enough one of the members at the next service inquired whose smoke house the building was.

It set hard with the Wilhelms when Pastor Koplin resigned his work to go elsewhere. They were especially grieved that opposition to Mr. Koplin had arisen in the town congregation. In this connection, Peter, speaking in German in the presence of young Bockes remarked: "Well, if Salisbury won't have Koplin any longer, then the bell won't play and the organ won't ring." Young Bockes laughed. "You * * * fool", said Peter, "what's the matter with you?"

The Wilhelms could not endure the Dunkards, who were at that time a thriving sect in this locality. Their odium dates from a law-suit with one John Peck, whom they accused of swearing to a lie in order to win his case. Whether their prejudices arose from the perfidy of one man or from the stress that the Dunkards placed on immersion, cannot be said. At any rate, the Wilhelms had no use for the Dunkards; and Peter is known to have given, on one occasion at least, twenty-five dollars to Pastor Koplin to go back in the mountain and hold a joint debate with the Dunkard preachers on the subject of immersion.

Pastor Koplin knew too well the feeling of his parishioners on this subject, and often preached

against immersion to the great delight of the Wilhelms. After a remarkable sermon of this kind, Peter approached his pastor with some word of approval. Mr. Koplin is reported to have hinted that if he had some money to buy books, he thought he could handle the Dunkards a little more ably. It is unnecessary to state that the money was forthcoming.

That the Wilhelms were slave-holders, is not certain. The recollection of the oldest citizens does not fully establish this point. Mr. Wm. H. Hay thinks that the colored help that the Wilhelms employed were run-a-way slaves, who found these people kindly disposed toward them. However, the Wilhelms were bitter against the Abolitionists, and it would have been inconsistent for them to have offered a refuge for run-a-ways. The evidence seems to indicate that, before the war, certain negroes were held as slaves, and, as their names were Freeman, that they gained their freedom with the Proclamation of President Lincoln, and continued to live upon the Wilhelm estates.

Three names come down to us: Black Mose, Yellow Jane and Blue Bill. The last named lived in a little shack back toward the mountain on the farm now owned by Howard Maust, and lost his life when his cabin burned. Black Mose and Yellow Jane lived with their mother in a little shack, the site of which is near the house of Mr. Ben Winters. Here the mother died and was buried in a wood nearby. Black Mose and Yellow Jane were employed by Abraham Wilhelm, the former upon the

farm and the latter as a house-hold domestic. Abraham, in his will, remembered Black Mose with \$400, and Yellow Jane with \$300. After the death of Abraham, they found employment with other people; Black Mose eventually finding his way to the poor-house where he died. Yellow Jane continued as a domestic in the neighborhood of the Center (Lutheran) Church, where she died and lies buried in the adjoining church-yard.

During the life time of the Wilhelms, these worthy people paid nearly all the pastor's salary. After their death, and that of David Hay and Reuben Kretchman, the congregation suddenly found itself under a load of responsibility. New leadership arose in the person of J. M. Hay, who proceeded to apportion himself, N. D. Hay, Wm. H. Hay and A. C. Lepley, each \$25 toward the salary. Others were asked to give smaller amounts, as they were able. On his collecting tours Mr. Hay remarked that he had no more interesting contributor than Mrs. Samuel Maust, who always had her money stowed away in a cup in the cupboard.

Abraham died February 14, 1861 at the age of 72 and was the first to be buried in the St. Paul's cemetery. He left the major part of his property by will, to Benjamin, Peter, Polly and Elizabeth. Catherine had preceded him to her eternal rest and was interred at Salisbury. To Hester and Hannah, he willed one dollar each. He named as his executors, his "trusty friends", David Hay and Reuben Kretchman.

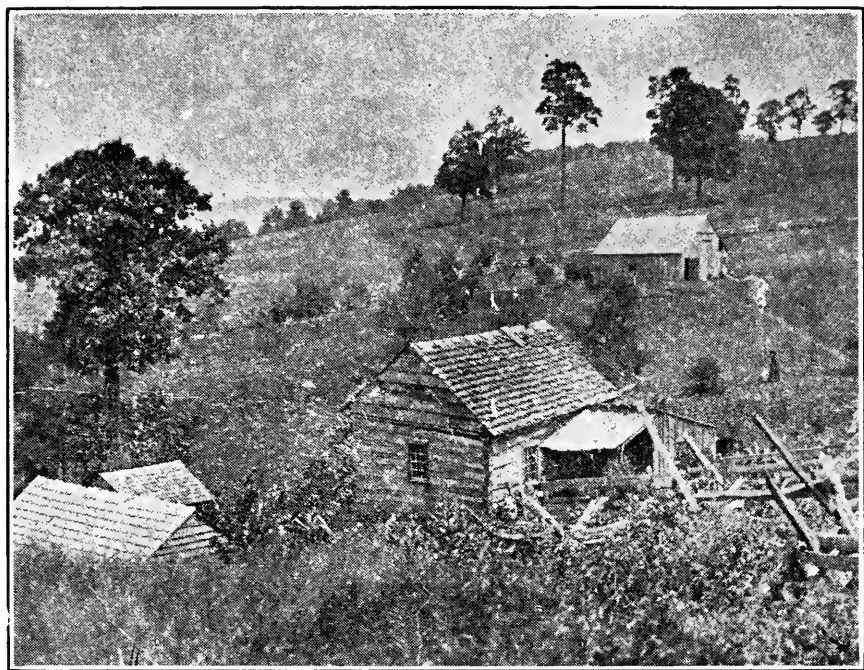
Elizabeth died on September 7, 1866, at the age

of 72. Her body was interred in the Salisbury graveyard, but was subsequently removed to St. Paul.

Benjamin died September 17, 1873, at the age of 80 years, two months and nine days. His body was carried across the fields, a distance of half a mile, to the cemetery. In his will he gave direction for his funeral, requesting burial in the cemetery at St. Paul, according to the rites and ceremonies of the Reformed Church. Prior to his death he conveyed all his lands in Somerset and Allegheny counties to Peter for the consideration of ten dollars; what property he held in common with Polly, he conveyed to her for one dollar. His "esteemed friends", Samuel Compton and William J. Baer, were named as executors.

Peter died March 13, 1878, at the age of 78 years, eight months and five days. His sickness was of short duration. Peter was worried over the condition of his friend and advisor, David Hay, who was confined to his bed by a lingering illness. Peter remarked that he would have no business advisor, if Mr. Hay were taken. Peter's end was nearer than he knew. He soon took to his bed, made a will in which he left the bulk of his property to Franklin and Marshall College and the Theological Seminary, and died in less than a calendar month thereafter. His will and the controversy that it occasioned forms another chapter in this history.

The funeral was regarded as elaborate for the times. The services of an undertaker was called, who adorned his body with a collar and neck-tie, quite unlike his habit, and carried his remains in



The Matlick House

a hearse, which was an innovation in this section.

Polly was now alone in the world. Hester married John Griffith and moved to Allegheny county, Maryland. Hannah married Frederick Smith and took up her residence in Preston county, West Virginia. These too were now deceased; and they had never been very agreeable to the other members of the family, especially Hester, on account of her husband, whom they disliked. After the death of Peter, it was necessary for Polly to find a home among strangers. Jeremiah Folk was living on the Abraham Wilhelm farm and consented to care for Polly during the rest of her days. Polly could not console herself and was often seen on the porch, looking off in the distance and crying out: "Pater, Pater!" She died November 25, 1882, at the age of 85, her death being caused by falling down stairs and breaking her neck.

ORGANIZATION OF ST. PAUL'S

GREAT changes have taken place in the Reformed Church since the organization of St. Paul's. Sixty years ago there were but two Synods, Eastern and Ohio Synod; now there are nine. Then the membership was about one-hundred thousand; now it is a third of a million. Referring to the records of sixty years ago one does not meet up with such names as Pittsburgh Synod, Somerset Classis, Wilhelm Charge, Paradise Charge. At that time the churches in this section belonged to the Classis of Westmoreland, and the congregations of the present Wilhelm and Paradise Charges were comprised in what the church was pleased to designate as the Grantsville Charge.

The most important congregation of the Grantsville Charge was St. John's, at Elk Lick. Just how early Reformed ministers served the Elk Lick people, has not been definitely established. It is a matter of record, however, that Rev. John William Weber, in 1782, was appointed missionary to the congregations west of the Alleghenies, in "the back part of Pennsylvania". He found that a congregation was established at Berlin about 1770, which was organized in 1777, when the first church, which was a log structure, was erected. His successor was the notorious Rev. Cyriacus Spangenburg, who is reported to have been a Hessian soldier, employed by the British against the colonies in the Revolutionary war. Instead of returning to his own country at the close of the war, he chose to remain in America and took up

the work of the ministry. He was pastor of the Berlin Church from 1788 to 1794, and from Berlin served neighboring congregations. We have no definite knowledge that he served the Elk Lick people. His ministry was suddenly terminated, when he murdered one of his members, Elder Jacob Glessner, during a heated discussion at a congregational meeting, which was called to consider the status of Mr. Spangenburg. He was subsequently tried at Bedford and convicted, and the death sentence was executed by the sheriff.

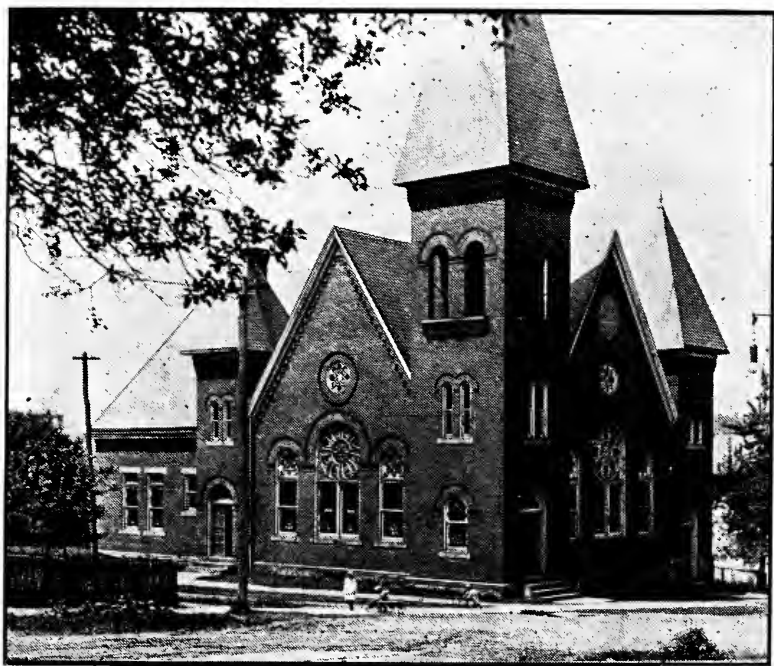
After this unfortunate affair the congregation was served for thirty-eight years by Rev. Henry Giesy, a man of quite different type, who by his godly walk and conversation, built up the membership in numbers and in piety. To him many of the Reformed Churches in this section owe their organization. He travelled through the forests to Wellersburg, Comp's Church, Somerset, Stoyestown, Glade Church, and Elk Lick, establishing churches and ministering to the spiritual needs of the people.

Rev. Henry Giesy is the first pastor of the Elk Lick congregation of whom we have definite knowledge. The traditional date of the organization of this congregation is 1809. Preaching services undoubtedly were held prior to this time in the house of Solomon Glotfelty who lived east of town. Shortly after an organization was effected, the Reformed and Lutherans jointly built the first church which was a commodious log structure, with a gallery on three sides. Later it was weather-boarded without and lined within. This congregation continued to be served

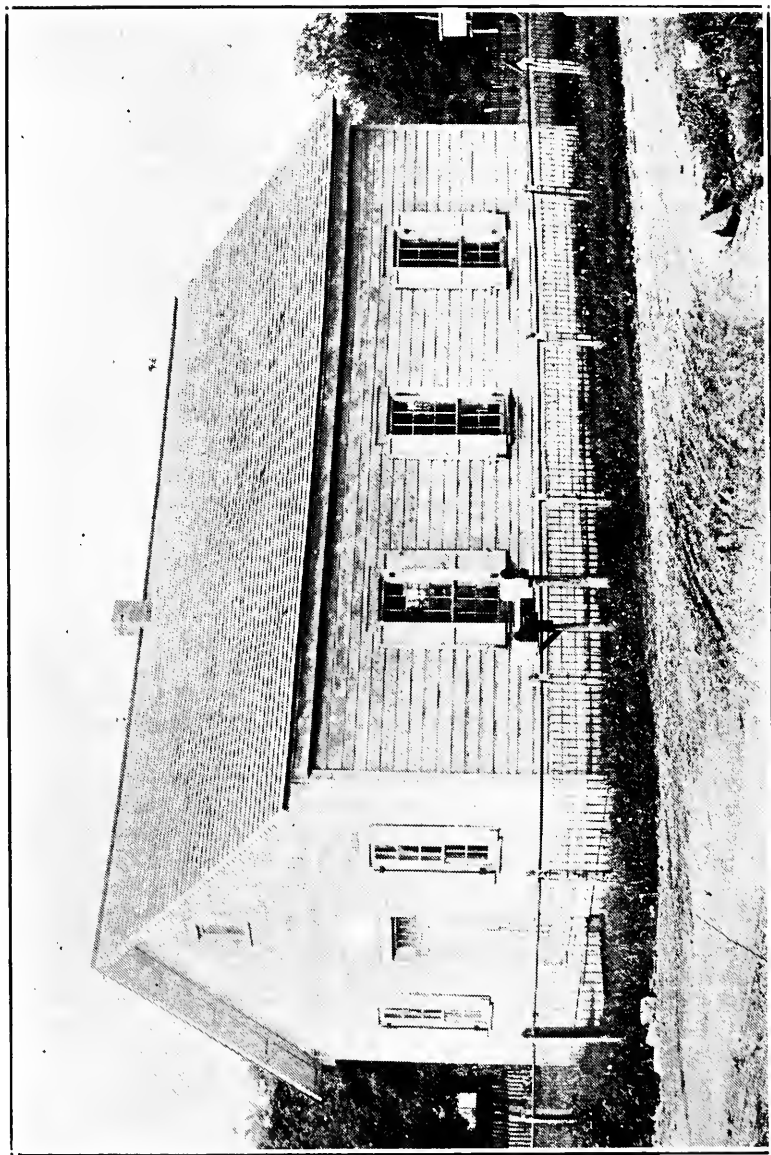
from Berlin until 1846, when the Grantsville Charge was established, with a resident pastor at Elk Lick.

Sometime in the fall of 1859, Rev. A. B. Koplin, who in the prior year began his pastorate in the Grantsville Charge (now Paradise), at the solicitation of Reuben Kretchman, David Hay and possibly others, engaged to preach in the D. Hay school-house, which was located about four miles from Elk Lick, and in the neighborhood of the Wilhelms. The Wilhelms attended the service. They heard him gladly and expressed their regard for Mr. Koplin by saying that he was the man for them—*Er ist der Mann fuer uns*. They were interested sufficiently to request him to continue services in the school-house. The following spring "a catechetical class of some twenty persons was formed, and weekly instruction imparted in the school-house from week to week, which the Wilhelms attended with many of the young people. They became much interested in what was said to them, and tried to interest others also in these instructions. On horseback they rode up and down the mountain, urging people, young and old, not in the church, to come and attend instruction—*Die Kinderlehre*. They told mothers and fathers that they themselves had neglected this duty too long, until they had become gray-haired, but now they urged all others not to do as they had done."

In the spring and summer of 1860 the Mennonites, in conjunction with other church people of the vicinity, erected a meeting house, which was known as the "Mennonite Union", in what is now the village



St. John's Reformed Church, Elk Lick, Pennsylvania



Mennonite Union, in which Lutherans now worship

of St. Paul. The contractors who erected this building were John A. Phillipi and Peter Zufall. In this building the Mennonites worshipped, as did the Lutherans, and for nine years prior to the erection of their own church, the Reformed. At this time the Lutherans are the sole occupants of the church, the Mennonites having abandoned this point in favor of Springs.

When the union church was completed, Rev. Mr. Koplin transferred his preaching point from the school-house to the Mennonite Union. In this building, St. Paul's congregation was organized on Friday, October 26, 1860, the meeting being called for 10 a. m. The congregation began the service by singing: "I Love Thy Kingdom, Lord." The pastor offered prayer. Rev. A. B. Koplin took the chair, whereupon David Hay was elected secretary.

The following resolutions were offered and adopted:

Resolved: That we the members of the German Reformed Church in the vicinity of the Mennonite Union organize ourselves into a congregation of the German Reformed Church.

Resolved: That this congregation shall be known as the St. Paul's congregation.

Resolved: That we adopt the constitution recommended by the Synod of the German Reformed Church in the United States of America.

Resolved: That we elect Reuben Kretchman as Elder of this congregation and David Hay as Deacon.

Resolved: That we pray the Grantsville Charge of the German Reformed Church to receive us as

one of the congregations constituting the Charge.

Resolved: That we pray the Reverend Classis of Westmoreland to ratify the above action.

How many persons attended this service we have no way of knowing. However, five persons are on record as taking part in the organization, and they are commonly regarded as the charter members. These persons were David Hay, Reuben Kretchman, Adam Handwerk, John Andrew Zimmerman and Mrs. Lucy Zimmerman (wife of John Andrew).

At six o'clock on the following evening (Saturday), thirteen persons were received by letter and a class of nineteen catechumens was confirmed. Those received by letter were Reuben Kretchman, Elizabeth Phillippi, Adam Handwerk, Lucinda Reckner, Valentine Bodes, Christena Bodes, Susan Phillippi, Susanah Phillippi, Barbra Bodes, Mathew Patton, Elizabeth Sassman, Adam Ringer, Mrs. Ringler (a widow). These confirmed were Benjamin Wilhelm, Peter Wilhelm, David Klink, Catherine Tressler, Elizabeth Miller, Peter Miller, Sarah Ringler, Eliza Gundle, Mary Handwerk, Mary Zimmerman, Lucy Ann Rubright, Melinda Kretchman, Samuel Firl, William Hay, John Engle, Adam Ringler, Samuel Klink, Simon Phillippi, Joannah Phillippi. A footnote in the church register reads: "The above confirmation was attended with unusual solemnity. —A. B. Koplin, pastor."

Those who were permitted to witness the reception of these members regard it as a most solemn and impressive service. Surrounding the chancel

was a class of young persons, and among them the elderly Wilhelms, their silvery hair strikingly contrasting with the youthful heads to their right and left. It was toward the going down of the sun that this company of people assembled to give their hearts to God, and it was near the sunset of life that the Wilhelms knelt before the altar. If they had somewhat deferred union with the church, they were now prepared to redeem the past to a wonderful degree, as subsequent pages of this story will reveal.

The organization of the congregation was completed by the election of Benjamin Wilhelm as elder, and Peter Wilhelm and Simon Phillippi as deacons. The installation of these officers, together with Reuben Kretchman and David Hay who on the preceding day were elected to the office of elder and and deacon respectively, immediately followed.

On the following day, which was Sunday, the first communion was celebrated, in which all the members took full part. Thus St. Paul's was organized and started upon a successful career. The growth of the congregation was very encouraging, and in 1863, when it was decided to build a new church for its accommodation, numbered 59 members. Pastor Koplin made no mistake in entering this field, as the success of the congregation from the very beginning was assured.

The proposed church, however, was not built at this time. In other parts of the Charge dissatisfaction with Pastor Koplin arose. Whether it was thought that he gave too much time and attention to the Wilhelms and to the new church, to the

neglect of other sections of his field does not appear. At any rate, at the close of the year 1863, Mr. Koplin resigned his pastorate to accept a commission as missionary at Defiance, Ohio, where he labored for three years and four months. The work at Defiance, proved to be too arduous and the climate too malarial, and Mr. Koplin was looking about for another field of labor. When the Wilhelms learned of these circumstances, they at once urged the return of their former pastor, which was effected upon the promise that if he should accept a call, a new church should be erected.

POSTSCRIPT

Dr. Koplin, in a letter to Mr. D. Compton, a member of the Historical Committee, tells in his own way how the Wilhelm Church came to be organized. He says: "I came to Salisbury on December 5, 1858. The week following a Mr. Phillippi died near Summit Mills. I was called to preach the funeral which was held in the Yearly Meeting House of the Dunkerts, and I was asked to preach in both English and German. God spoke through me and a wonderful impression was made on the entire community. So much was this the case that every body who was not there that day wanted to hear me. Neither of the Wilhelms was there, but were impressed from what they heard others say. The Wilhelms saw David Hay and asked whether I could be gotten to preach at the Red School-house (Bachus, I think). He came and arranged with me for a Sunday afternoon in two weeks. The Wilhelms were both present. Ben repeated my whole sermon after me. My text was:

'Why criest thou after me? Speak unto the people that they move forward.' From that day I had the Wilhelms, and, for that matter, the community. I preached regularly in the Red School-house until spring, when the Mennonite Church, toward which some of our people had contributed in all a little over \$200, was finished."

The date of organization has been mis-stated in print a number of times. Dr. Koplin, in the letter just referred to, put the organization on Friday, September 21, 1859. This date can not be right for the 21st of September, 1859, would be Wednesday. In the March, 1901, number of the "College Student", Dr. Koplin writes that St. Paul's was organized on October 22, 1859, and that on Sunday, October 24th, the Holy Communion was celebrated. These dates are also wrong, as the 24th came on Monday. A local history, published in 1884, also gives the date of organization as October 22, 1859. Dr. Theodore Appel, in his life of John W. Nevin, also gives the year of the organization as 1859.

As over against this, stand the records of the church; one of which is the first Church Register, which does not refer to the date of organization, but gives the date of the reception of the members and of the election of the first elder and deacon, which is Friday, October 26, 1860. Another record, belonging to W. H. Hay, who received it from his father, David Hay, the secretary of the meeting when the organization took place, distinctly states that the congregation was organized on Friday, October 26, 1860. We cannot contradict such witnesses, but it

would be interesting to know how the mistake occurred, and how Dr. Koplin should have made the mistake himself.

ERECTION OF ST. PAUL'S CHURCH

ONE OF the most delightful events in the history of a congregation is the erection of a new church building. What is more beautiful and more suggestive of life than for a congregation to reach that period when the old church is no longer adequate and a new church building becomes necessary for larger usefulness. The new edifice becomes at once an argument for the ability of the congregation to do a larger work, and a monument to the sacrifice and heroic endeavor of a consecrated people under the leadership of a devoted pastor. St. Paul's, in the erection of a new, brick church, was to be congratulated for her noble work, commended for her zeal and referred to as an example worthy of emulation.

"My father built St. Paul's Church", remarked a friend to a member of the Historical Committee. Others, likewise, have laid claim to the same distinction. The truth of the matter is, that while many worked on the building, the contract was let to Ambrose Breig, who lived at Salisbury, and afterwards moved to Meyersdale, where he died.

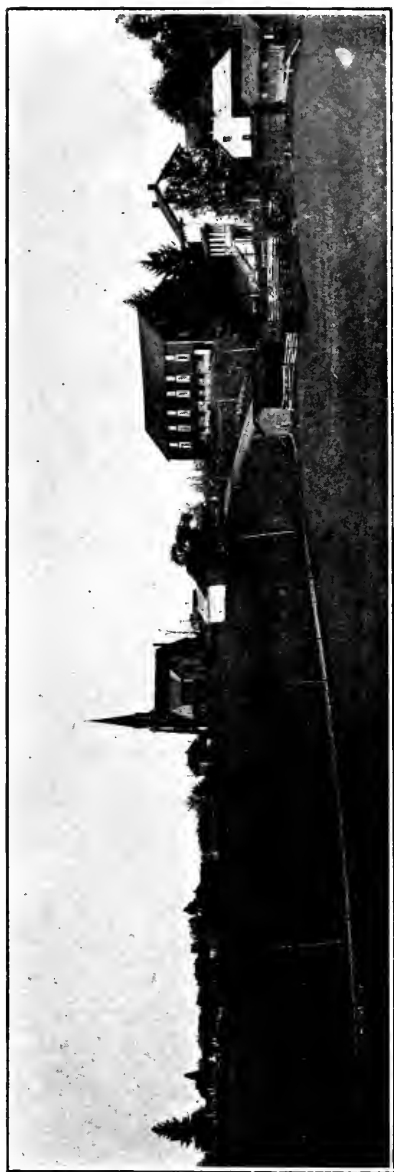
Work on the foundation began in 1868, and the corner-stone was laid in June of that year. Those who remember the occasion tell us that heavy rain fell the night previous, which washed away bridges and prevented many people from attending the ceremony. Rev. Theodore Appel, D.D., a member of the faculty of Franklin and Marshall College, was present by invitation. He assisted in the laying of

the corner-stone and made the principal address.

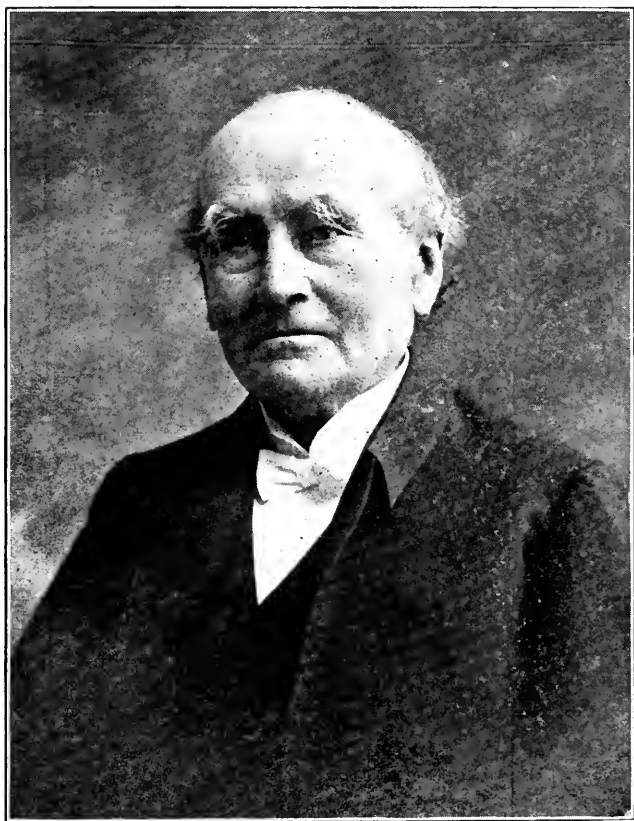
It is interesting to know a partial list of the contents of the copper box that was enclosed in the stone. Mr. D. Compton, who was present at the ceremony, tells us that there were deposited in the box, a copy of the Reformed Church Messenger, a copy each of the county papers, a number of coins bearing the date of the year, a Testament or a Bible, and possibly a hymn-book.

The foundation was built of sand-stone, taken from the Hostetler quarry about a mile distant from the church. Adam Fogel, of Salisbury, with the assistance of his brother and several other men, did the mason work at a cost of \$600. Mr. Fogel is still living and occasionally works at his trade. The stonework above ground consisted of the best cut-stone. The brick were burned on what is now the N. D. Hay estate, to the east of the road as one travels toward Meyersdale. The walls were built by the Spanglers of Shanksville, Pennsylvania. The lumber came from the neighboring forests, except about \$1800 worth which was conveyed by teams from Cumberland. The very best of material entered into the construction of the church. The flooring is of the choicest pine, one and one-fourth inches thick. The frame-work is ample, and between the ceiling and the roof is a wilderness of joists and posts. Practically all the wood was wrought by hand, even to the lumber for the pews and the construction of the pulpit.

As other building operations were under way in this locality, Mr. Breig in the spring of 1869 found



View of the Church, and the Abraham Wilhelm Homestead, now owned by Ross Sechler



Rev. Theodore Appel, D.D.

himself short of help. John A. Phillippi and Peter Zufall, who built the Mennonite Union Church and who had established for themselves a reputation as builders, were engaged in the erection of a house for the Wilhelms, on what was the Abraham Wilhelm homestead. When the house was completed, Phillippi and Zufall, with their force of carpenters, went to the assistance of Breig and worked on the church. For eleven months, Frank Friedline of Somerset was engaged upon the interior wood-work, most of which he wrought himself, and without the aid of power driven tools and machinery.

The story goes that on a certain Sunday a number of people, the Wilhelms included, had come to the church during its construction to look at the work. Fastened to a high point in the tower was a pulley over which a rope was passed, which device was used in hoisting materials from the ground. Some of the men took turns in drawing themselves up by means of the rope, one end of which they tied to their body. All went well until Benjamin was making the ascent, when the rope loosened from his body, and he dropped some thirty feet to the floor. Mr. Zufall, who was directly above Benjamin, saw what was happening and grabbed the free end of the rope to ease the fall; which he did, but at the expense of considerable injury to his hands, which laid him off his job for a month.

Religiously, Mr. Breig, the contractor, was a Catholic, and his ideas of church architecture required a cross, with which he accordingly adorned the point of the steeple. Benjamin and Peter did not

share the views of the contractor in regard to the cross, and one of them is said to have remarked that if he had a cannon he would shoot the thing off. Breig, however, acceded to their desire and had the arms sawed off, to the satisfaction of the Wilhelms; but to the close observer the form of the cross, although altered, remains to adorn the spire.

The church stands fifty feet to the comb of the roof, and the spire rises about 120 feet above the ground. The extreme length of the building is 64 feet and the extreme width, 40 feet. Measured on the inside, the side walls are 22 feet and the highest point in the ceiling is 32 feet. The seating capacity, including the gallery, is 350.

There was some little dissatisfaction in Elk Lick with the erection of the church at St. Paul. Some desired the Wilhelms to build at Elk Lick, and others did not want a church built at all. This was particularly true of two coal speculators, who were using about \$10,000 of the Wilhelms' money. They were not in a position to pay off their note and used all their eloquence to have the Wilhelms defer building, for the Wilhelms were depending upon the money lent to these persons for the erection of the church. Pastor Koplin incurred the displeasure of these same persons, who proceeded to stir up popular disfavor against him, because he refused to advise the Wilhelms to give up the idea of building. But the Wilhelms pressed their creditors, who finally conveyed to the Wilhelms a certain tract of land, which they sold for \$8,000. While they lost a part of the original loan, they were so overjoyed in recovering

this amount that they said it was just like finding money, and they proceeded at once to the erection of the church. The Wilhelms told their neighbors to contribute in proportion to their means and they would provide the rest.

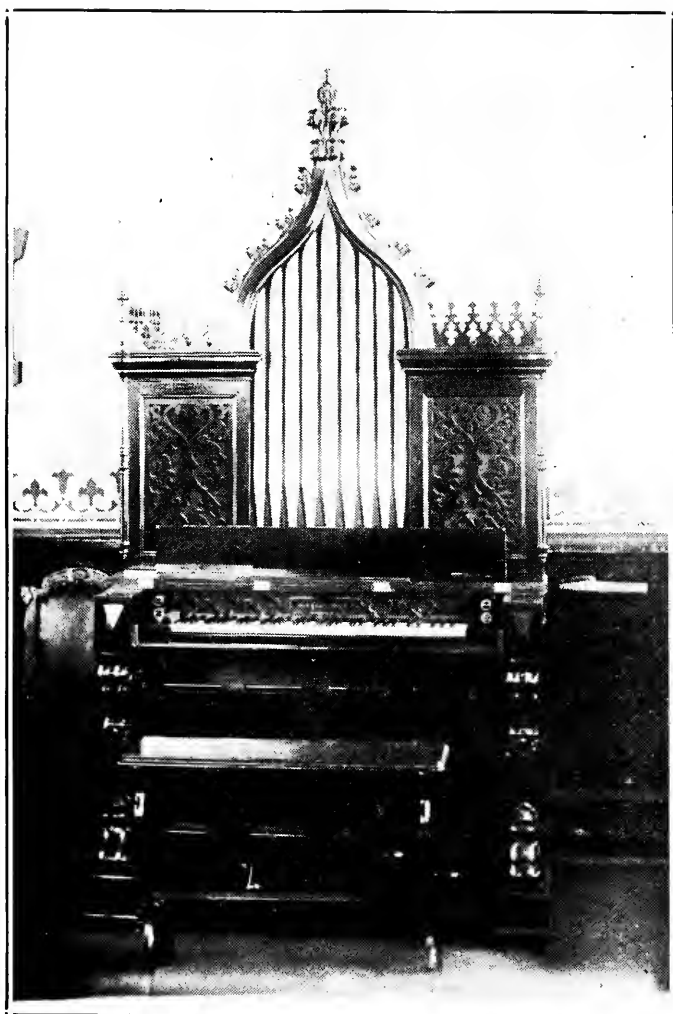
In all, the church cost about \$14,000. Of this, the Wilhelms contributed over \$11,000. We are fortunate in having the original subscription list. According to this list, David Hay gave \$2,000; Reuben Kretchman, \$500; Adam Handwerk, \$50; George Rubright, \$25; Mathew Patton, \$25; John A. Phillippi, \$25; Samuel Compton, \$100; P. S. Hay, \$50; W. H. Hay, \$50; Samuel Glotfelty, \$50; S. J. Lichty, \$15; C. R. Haselbarth, \$10; Michael Hay, \$50; Casper Wahl, \$5; Hiram Findlay, \$50; Henry Keim, \$50; Lou A. Smith, \$5.

The Wilhelms hesitated at no expense in making their church the finest structure in the whole country around. It is said that the blue print cost \$300. Into the masonry went the finest of cut sand-stone. The lumber was the best that the forests provided. The workmen were masters of their craft. Although a country church, it was up to that time the most costly house of worship in Somerset county.

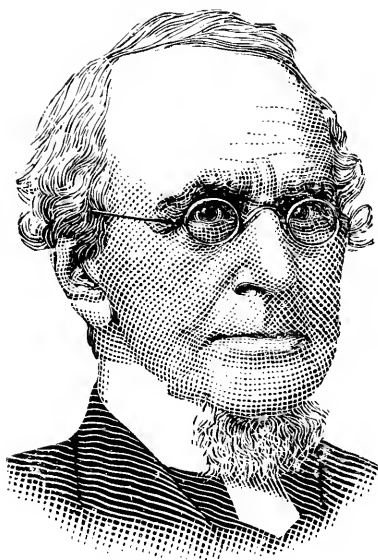
Not long after the church was completed, it was pointed out to the Wilhelms that a pipe-organ would be a desirable addition to the equipment. The suggestion was enough. They purchased an organ at a cost of \$900, and engaged to give Mr. D. Compton a musical education with the understanding that he should preside at the instrument as long as any of the Wilhelms lived. The organ was pur-

chased through Karl Hoffman, a dealer in musical instruments with headquarters at Uniontown. Subsequently, Mr. Hoffman followed the tide of migration westward, locating in Kansas City where he established himself in business on a very large scale. At the time of which we speak, he was an itinerant music dealer and music teacher. His business sagacity is evidenced by his plan of giving free a certain number of music lessons with each instrument that he sold. In selling a pipe-organ, he engaged to instruct the whole choir; and in this way the members of St. Paul's choir came to receive their elementary training.

The organ, which still is doing service in the church, and of which the members are justly proud, because of its rich tone, no less than of its historic past, originally was placed in the gallery, which was used as a choir loft, but together with the choir subsequently found a place in the front of the church. The organ was shipped from Buffalo, New York to Uniontown, Pennsylvania, the nearest railroad station and delivered over-land to Somerfield. That seems to be the nearest point to which the organ company would make delivery. Mr. J. M. Hay undertook to bring the organ to St. Paul. From Abe Folk, he borrowed the only spring wagon in the neighborhood. He had no conception of the size or the appearance of the instrument, and had he gone, in our day, with a spring wagon for a pipe-organ he would have been the subject of no end of ridicule. As it was, the wagon was large enough to accommodate the instrument, but he found that his load was top-heavy,



The Pipe-Organ



Rev. John W. Nevin, D.D.

and that over breakers and on rough roads, he was in danger of upsetting. To prevent such a mishap he hired a man to run beside the wagon and steady the organ with a rope. When he returned to St. Paul with his freight, a large crowd had gathered to get a glimpse of the first pipe-organ to enrich the worship of any church in this section of the state.

The bell was the gift of Hon. Hiram Findlay, of Elk Lick, a member of the State Assembly. It was purchased from the Meneeley Company at a cost of \$175, and charged to the account of Mr. Findlay. The donor meant well, but he died shortly after the bell was contracted for, and, as his estate was worth nothing, the bell company could not collect. The account was given to attorney, later judge, Kooser of Somerset, who took the matter up with the church, offering settlement for \$100. Peter Wilhelm had recently died and David Hay lay at the point of death. Mrs. Hay assumed the responsibility of cancelling the obligation, and accordingly instructed her son, Norman, to sell a horse from the stable to pay for the bell.

The church was consecrated in October 1869. It was a great event in the lives of the Wilhelms and of the whole community. A choir from Berlin, under the leadership of Jacob Swartzendruber, had charge of the music. Mrs. Mary Conrad, locally known as "the blind music teacher", wife of William Conrad, also blind, was the organist. Mr. Swartzendruber, when interviewed in this connection, could recall the names of the following persons, members of the choir, who were present at the dedication: William

Zimmerman, Aaron Miller, Miss Harriet Heffley, Miss Tillie Conrad, Leonard Long and possibly Miss Lavina Atchison. From another source we learned that Mrs. Frank B. Collins was also present as a member of the choir; as was also Miss Anna Poorbaugh, who confirms the foregoing and adds that the Berlin choir was also present at the corner-stone laying. Mr. Swartzendruber tells us that they carried their organ with them, and it was known in those days as a melodian. Mrs. Conrad continued to serve St. Paul's congregation in the capacity of organist after the dedication until provision for a regular organist could be made.

Professor John W. Nevin, D.D., had the honor of preaching the dedicatory sermon. Dr. Nevin at that time was easily the foremost man in the whole church, and it was no small event to have him present on this occasion. Dr. Nevin was originally a Presbyterian, trained at Union College and Princeton Theological Seminary. He taught theology in the Western Theological Seminary at Pittsburgh. He was called by the Synod of the Reformed Church to the Chair of Theology at Mercersburg. Later he was President of Marshall College, and at the time of which we write he was President of Franklin and Marshall College at Lancaster, Pennsylvania. He made a profound impression upon the Wilhelms and upon the community in general; who were pleased with his straight forward way of speaking, even though they did not understand all that he said.

THE WILHELM ESTATE

BEFORE entering upon the subject of this chapter it is well to take a brief survey of the situation. After the formation of Ohio Synod in 1824, to the organization of Pittsburgh Synod in 1870, all the churches of the Classes west of the crest of the Alleghenies belonged to the Ohio Synod. Heidelberg University, located at Tiffin, Ohio, was the literary institution of the Synod. The institution had a financial agent in the person of Henry Leonard, popularly known as the "Fisherman", who canvassed the Wilhelm congregation for the institution which he represented. He had a perfect right to do so, as the congregation belonged to his territory, and he secured about \$1,150, of which amount the Wilhelms contributed \$300 in gold. Knowing the circumstances of the Wilhelms, the institution had a right to expect them, at a later date, to do something for the school on a larger scale; and the field was cultivated accordingly.

Pittsburgh Synod was organized in 1870. For some years prior to this date, the organization of Pittsburgh Synod was anticipated and it was proposed that the Synod should have its own educational institutions. As a result, Westmoreland College was organized at Mt. Pleasant, Pennsylvania, with Rev. F. K. Levan, D.D., at its head. Rev. Mr. Koplin was in full sympathy with the movement, and he invited Dr. Levan and Geo. B. Russell, who also was interested in the new institution, to visit his charge; which they did. While there, these visit-

ing brethren held a series of meetings in the church and consulted with the Wilhelms as how best to bless the work of the Lord. The result was that the Wilhelms agreed to give to this new institution at Mt. Pleasant about \$65,000; with which it was proposed to endow a Wilhelm professorship, a college building fund, a missionary fund, a students' fund and an orphans' fund. In order to embody the proposed plan in legal form, a paper was drawn up by William J. Baer, Esq., of Somerset, but was never signed by the prospective donors.

Then interest shifted to the east. It had been pointed out to the authorities of Franklin and Marshall College, and the Theological Seminary at Lancaster, Pennsylvania, that the Wilhelms were men of means, without immediate heirs, and that they were disposed to leave the bulk of their property to the church. It was sometime during the year 1867, that Dr. John W. Nevin, President of the College, addressed a letter to William J. Baer, of Somerset, in which he set forth the claims of the institution. He urged him to look up certain persons of means who might be living in this part of the state and try to interest them in the endowment of our institutions at Lancaster. Mr. Baer thought of the Wilhelms in this connection, of whom Benjamin, Peter and Polly were still living. Together with their pastor, Rev. A. B. Koplin, he visited these people, and presented the cause of the College, declaring that it was better to have one noble lion than a whole cage full of fighting raccoons. The reference, undoubtedly, was to the new institution at Mt. Pleasant, which was

in very straitened circumstances, and whose constituency was divided. Although begun under a spell of enthusiasm, it already showed signs of decay, and was discontinued after a struggling existence of five years.

Nothing came of the matter at that time, but the next year, through Mr. Baer, an invitation was extended to Rev. Theodore Appel, D. D., a professor in the College, to take part in the corner-stone laying of the church that was in process of erection. This was thought to be a happy solution of the matter of gaining an audience with the Wilhelms without exciting any special inquiry. Dr. Appel tells us in his delightful *Life and Work of John W. Nevin* that he arrived in time to take part in the ceremony. In the course of his remarks, he took occasion to say that it was proper for Christian people to accumulate possessions, if done honestly, and devote their material substance to the promotion of good and useful works. He carried with him a letter from Dr. Nevin, the President of the College, which was addressed to the Wilhelms, in which were set forth the claims of the College, and in which he asked them to endow a professorship at a cost of \$25,000. This letter he read to Benjamin and Peter on the day following the corner-stone laying. They came to no decision at the time, but pointed to their pastor and said that he was their friend—*er ist unser freund*; by which they meant to say that they would consult with Mr. Koplin before acting.

Added to this were local interests that were pressing their claims, and which proposed the es-

tablishment of a great charitable institution for the poor at home, to be financed out of the estate of the Wilhelms. To these simple minded and benevolent people, the scheme made its appeal. And it is no wonder that the Wilhelms found themselves in such a state of mind that they were uncertain which way to turn. Harrassed, as they were, with the claims of Heidelberg University, Westmoreland College, Franklin and Marshall College and local charity schemes, it is no wonder that Peter, the last surviving brother delayed the making of his will until he was far advanced in years and death was staring him in the face.

It will be remembered that there were three brothers and five sisters. Of these, Hester and Hannah only, had married. The others died without issue. It will also be remembered that Hester was somewhat estranged from the rest of the family on account of her husband, whom the Wilhelms disliked. Hester and Hannah were now deceased, but they each had children and grand-children who were lawful heirs to the estate. The children of Hannah were five in number and those of Hester were ten in number. The Wilhelm brothers were perfectly willing that the children of Hannah should share in the inheritance of their estate but they were not willing to set apart any great portion of it for the use of Hester's children and grand-children whom they characterized as indolent and gay.

It was a common understanding with the Wilhelms that the estate should be kept intact as long as any of the brothers survived. With this end in

view, Abraham, prior to his death, by will decreed that his property, both real and personal, be sold at public sale and the proceeds, after a few minor bequests were settled, be divided equally between Benjamin and Peter. On August 11, 1873, Benjamin conveyed his undivided interest in the estate to Peter; as did Polly, by a similar instrument, on May 16, 1876.

It now remained for Peter to make disposition of his property. For reasons just considered he did not like the idea of making a will. He was growing old. With the exception of Polly, who survived him by four years, he was alone in the world. Benjamin, on his death-bed, had solemnly reminded him of their vows to give back to the Lord the earthly stores that they enjoyed at His hand. Dr. Koplin urged him to wait no longer. The infirmities of age were creeping over his frame and sickness confined him to his bed. Under such circumstances, he sent for his legal advisor, Herman L. Baer, to write his will, which was done on February 20, 1878. But Peter's end was nearer than was suspected. He died on March 13, 1878, less than one calendar month after the document was signed. According to the law of Pennsylvania, the will was invalid. Peter realized the situation, and during his last hours his mind was distressed by the thought that the provisions of the will might not be executed. He repeatedly declared that he meant it well—*Gott weiss wohl ich habe es gut gemeint*.

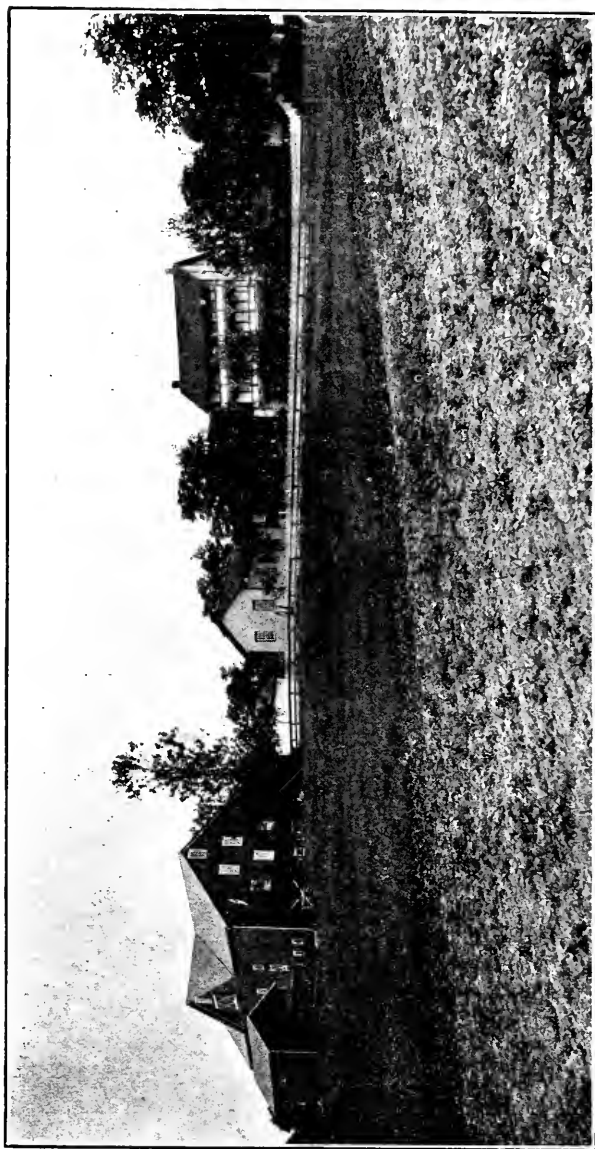
By the terms of the will, the children of Hannah Smith received \$15,000. To the children and heirs

of Hester Griffith, he bequeathed the sum of one dollar each. After specifying other minor bequests, he left the bulk of his estate to Franklin and Marshall College and the Theological Seminary. The text of the will is as follows:

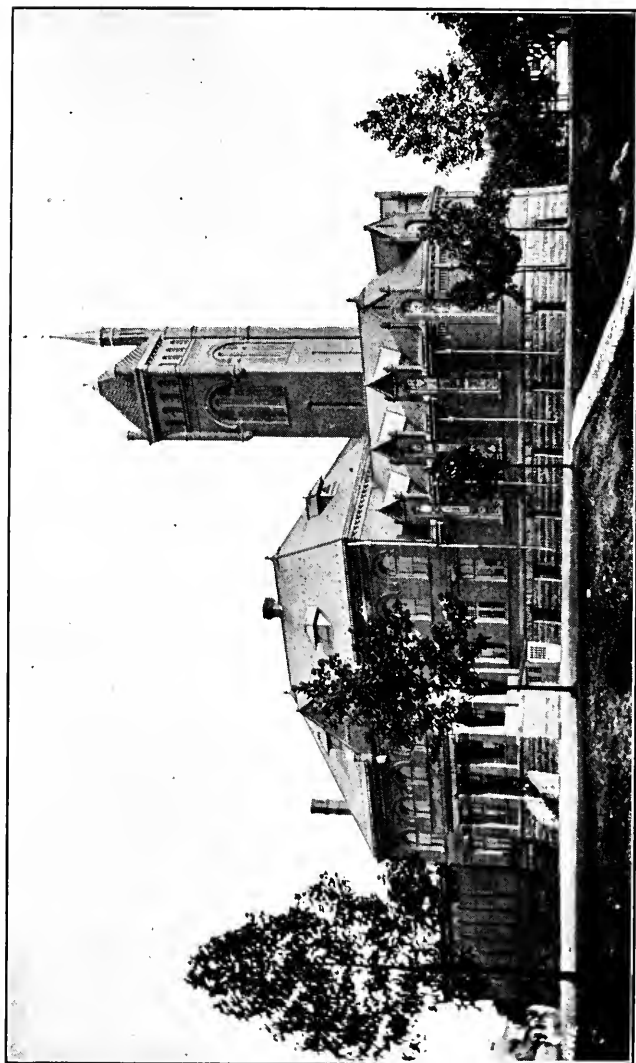
THE WILL OF PETER WILHELM

The last will and Testament of me, Peter Wilhelm of the Township of Elk Lick in Somerset Co., & state of Penna., made this 20th day of February, A.D. 1878, when in the enjoyment of a sound mind and disposing memory.

- Item 1.* It is my will and I desire that soon after my death and Christian burial, all my debts & funeral expenses shall be paid from any money or personal property then on hand.
- Item 2.* My sister Polly, in case she survives me, shall have a comfortable home in the mansion house on the farm near the church now in the tenure of Jeremiah Folk during her natural lifetime and shall be comfortably and well cared for and provided with whatever is essential to her comfort & welfare by the occupier of said farm & house, and my Executors shall in leasing or selling the Folk Farm amply reserve the rights of my said sister Polly as to her Home & Maintenance as in this item mentioned.
- Item 3.* In the event of my Sister Polly surviving me my Executors shall pay her, as she may need it or desire it, the sum of fifteen hundred dollars.
- Item 4.* To the five children of my deceased sister Hannah Smith I give and bequeath the sum of



Farm of Phineas Compton



Theological Seminary, Lancaster, Pennsylvania

three thousand dollars each. Should there however be more than five children of Hannah, or should any have died leaving issue the aggregate sum of \$15,000 hereby bequeath shall be distributed between them so that each of the said children of Hannah shall have an equal part thereof.

Item 5. To Urias Bachose, son of Benjamin Bachose, a young man whom I raised I give and bequeath the sum of three thousand dollars.

Item 6. To Rev A. B. Coplin, a former Pastor at St. Paul's Church, I bequeath the sum of five hundred dollars, and in addition thereto, a Note which will be found among my papers for \$3000 or more shall be surrendered & given to him.

Item 7. To the Consistory of the St. Paul's congregation of the Paradise Charge of the Somerset Classis of the Pittsburg Synod of the Reformed Church of the U. S., I give and bequeath two thousand dollars as a fund, to be by said consistory invested on bond & first mortgage security, and put at interest, the income or interest of which shall be annually paid to the Pastor of the St. Paul's congregation permanently & securely invested for the purposes aforesaid; and I bequeath in like manner to said consistory of said St. Paul's congregation the sum of \$1,000, One Thousand dollars, which shall be invested & secured in like manner and the annual income & interest thereof shall be used & paid out to the poor & needy of the said congregation as necessity from time to time requires.

Item 8. To the consistory of the Reformed Church of the Somerset Classis at Salisbury I give and bequeath the sum of One Thousand dollars to be used as a building fund.

Item 9. To the consistory of the Reformed Church of the Somerset charge of the Pittsburg Synod of the Reformed Church of the U. S., I give and bequeath One thousand dollars to be used as a building fund.

Item 10. I have this day made a gift donated & conveyed by deed the following lands and tenements to wit:

The homestead farm and a tract of 66 acres adjoining it.

Two contiguous farms in Addison Township comprising three or more tracts.

A farm on Tubmill run called the Cox farm.

Two farms contiguous in Elk Lick Township adjoining Manasus Kretchman and others known as "Cold Day" and "Buckshorn".

The undivided half of a farm of about 400 acres known as the Jonas Beachy farm to Rev. C. U. Hileman, Charles Santee and others in trust for the institution of learning of the Reformed Church at Lancaster, Pa., to wit: Franklin & Marshall College and the Theological Seminary of the Reformed Church at Lancaster, Pa., and in trust for the erection and establishment of an Academy or College under the supervision of the Somerset Classis of the Reformed Church & within its bounds as will appear by the said deed, which still leaves vested in me at this time, the

farm at St. Paul's Church containing 246 acres more or less now in the tenure of Jeremiah Folk and certain houses & lots at Summit Mills & elsewhere, which said farm and houses & lots and any other real estate which may be undisposed of at my death wherever situate, I direct my Executors herein named to sell at private or public sale to the best advantage & on the best terms that can be obtained and at such time as may be or seem to be promotive of the best interests of my estate having due regard to the terms and make deed for the same to the purchasers having due regard to the provisions herein before made for my Sister Polly.

Item 11. All bequests & legacies herein given whether to relatives or strangers is and is to be in full of their several & respective shares & interest in my entire estate and in full of all claims and demand on any account.

Item 12. To each of the sons & daughters & heirs of my deceased Sister Esther Griffith for reasons satisfactory to me & known to myself I give and bequeath the sum of One dollar in full of their shares in my estate real & personal.

Item 13. It is my will that the conversion of my property & collecting of outstanding claims and general settling up of my estate shall be done and managed so as to promote the interest of the estate, and legatees & beneficiaries under this will must be content to wait until the Executors in the exercise of a reasonable discretion shall have settled the estate.

Item 14. I nominate and appoint Rev. C. U. Hileman & Jeremiah J. Folk Executors of this my last will & testament.

Last. The surplus if any remaining in the hands of my Executors after having settled my estate & paid out the legacies & bequests herein mentioned shall be paid over to the Treasurer of the boards of Trustees of Franklin & Marshall College and of the Theological Seminary of the Reformed Church at Lancaster in proportion of two-thirds to the former & one-third to the latter.

In witness whereof I have hereto set my hand and seal declaring the foregoing seven pages of writing to be my last will. Peter Wilhelm.

For some time after the death of Peter, it was feared that the bequest was lost. However, Dr. Koplin, who was conversant with all the facts in the case, was hopeful that the bulk of the estate might be preserved to the College. Acting upon the advice of Geo. F. Baer, a brother of William J. Baer of Somerset, the case was thrown into a Court of Equity, at which Dr. Koplin and William J. Baer testified at length to the solemn wishes of Benjamin and Peter relative to the disposition of their property. So overwhelming was the evidence that Hon. A. H. Coffroth, the counsel for the heirs, of whom there were upwards of thirty, recommended to his clients that they accept the compromise that was offered by the College.

By the terms of the compromise, the Griffiths received \$9,000. The other bequests and legacies

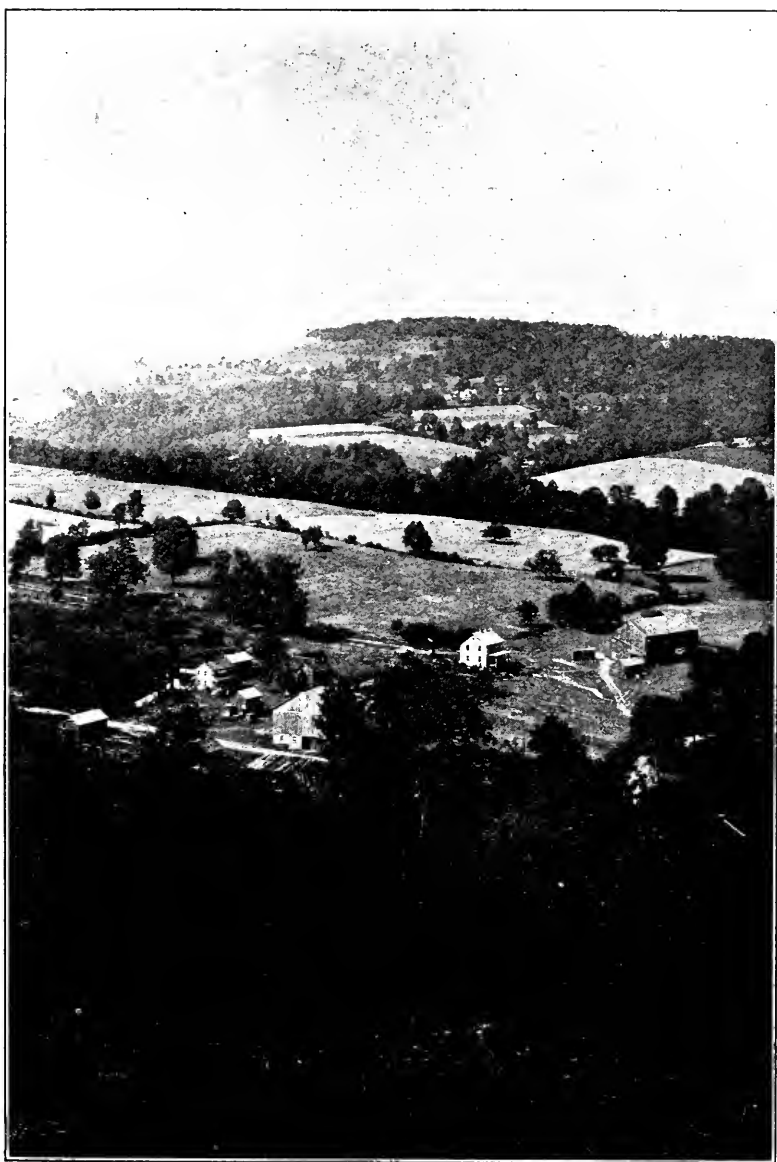
were cared for as set forth in the will. In all the institutions were called upon to pay out over \$40,000; all of which was repaid to the institutions from the sale of lands. The estate that came to the College and Seminary consisted of over 2,000 acres, all of which has been sold. Care has been taken, however, to sell only surface rights, reserving the mineral, oil and gas. That there is much coal under the land has never been doubted. But it is perhaps a matter of some years before anything will be realized from its operation. The institutions at Lancaster have received from the estate, over and above expenses, about \$40,000.

Thus the estate that was built up during the greater part of a century was divided and passed into other hands. After all, the history of the Wilhelm estate is a sad commentary upon the vanity of wealth. The fortunes, that a father accumulates with scrupulous care, someday becomes the subject of endless litigation. Fortunately for the Institutions at Lancaster, they were enabled to preserve the greater part of the bequest.

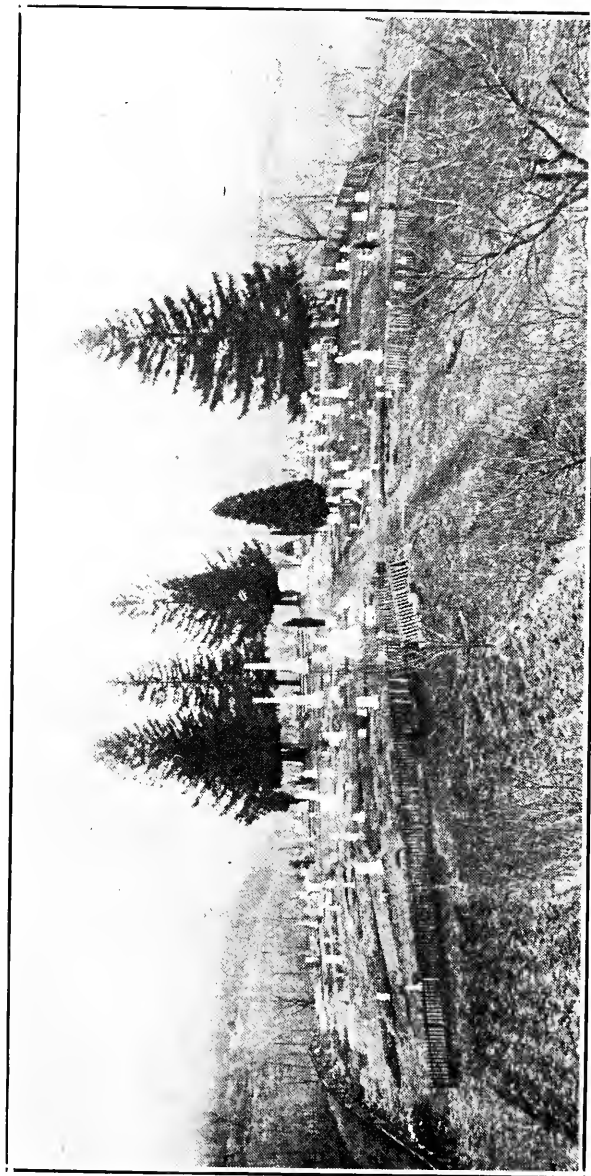
MISCELLANEOUS MATTERS

ST. PAUL'S Church is fortunate in having records that go back to the beginning. While these records are not all that could be desired in the way of accuracy and completeness, yet they contain a wealth of material, which makes this history possible. The earliest record, which contains the account of the organization, Mr. W. H. Hay found among his papers. We are indebted to Mr. H. G. Lepley for the first church register, which was preserved in the library of his father, the late A. C. Lepley. The church register that is now in use was begun by Rev. C. U. Heilman, and is fairly accurate and complete. In 1889, the Trustees began a record, on the first page of which they took their predecessors to task in the following manner, "In as much as the former trustees of this congregation were negligent and careless attending to the duties of their office and not keeping any record of any former transactions, etc". In addition to the above named records may be mentioned those of the consistory and joint-consistory which go back for a number of years.

By provision made in the will of Peter Wilhelm, the sum of \$3,000, known as the Wilhelm Legacy, was left to the congregation, and was secured by a judgement, in the farm at St. Paul. Mr. Q. A. McClure was the owner of the farm in 1893, and, desiring to have his land clear, he offered to pay off the legacy. The trustees accepted the money, which was re-invested immediately in other real estate, se-



View from the Matlick of the Farms of L. A. Kretchman and R. J. Engle



The Wilhelm Cemetery

cured by a judgement note bearing five per cent interest. Three years later, \$650 of the legacy was paid back to the trustees. Of this amount, \$100 is loaned at five per cent interest on a personal note; \$300 was used in making final payment on the parsonage debt; and \$241.87 was invested in the sexton property.

David Hay, before his death, made request that out of his estate \$1,000 be set apart as a poor fund. The heirs, accordingly, deeded to the church a tract of land in Grassy Run, which they regarded as the equivalent in value of that amount. The property was the source of considerable annoyance, and the trustees sold off a number of building lots and rented other portions. The security of the property was rather uncertain, and credit is due Mr. N. D. Hay and Mr. D. Compton, who, by prompt action, were enabled to realize from the sale of the property about \$1,000. And now an interesting story begins.

In the early 60's, Abraham Wilhelm deeded to the congregation a small plot of ground, four rods square, situated in the south-east corner of the present sexton property, to erect thereon a stable for the minister's horse. Through the long years this transaction was forgotten. The plot was vacated for stable purposes and was enclosed by fence with the property of Mr. U. A. Newman, of which it was apparently a part. The trustees were anxious to secure the Newman property for the use of the sexton, and had agreed among themselves to pay Mr. Newman \$1,150 for it, the price which he reluctantly made. Mr. N. D. Hay called attention to the legal right of

the church to the plot in question and a survey was made. It was proposed that the church surround the plot with a fence; to which Mr. Newman objected and agreed to close the deal for \$1,000. Now that the congregation had no poor, and therefore no need of a poor fund, a part of the money previously realized from the sale of the Grassy Run property, was invested in the sexton property.

The Wilhelms laid out the original cemetery plot, which they deeded to the church. In 1901, the cemetery was enlarged by the addition of 152 perches, which were bought of Mr. McClure for \$180. The cemetery now contains almost two acres, lying on a knoll directly east of the church. In going from the church to the cemetery, one crosses, as it were, a little valley. For years it was the custom and quite appropriately, when funeral processions passed from the church to the cemetery, to sing:

"We are going down the valley,
One by one."

The cemetery was consecrated by Rev. Geo. B. Russell, who was located in Pittsburgh, and who was a friend of the Wilhelms. Abraham was the first to be buried in the cemetery. Mr. John A. Phillipi of Rockwood tells us that he made the coffins for Abraham, Elizabeth and Benjamin Wilhelm and for Peter Kretchman and Adam Ringer.

The original plan was to bury in solid rows, but that method soon was abandoned and the cemetery was laid out in lots. Four lots on top of the knoll were set apart as the Wilhelm plot, marked by a hemlock on each of the four corners. In this plot

rests the mortal remains of Abraham, Benjamin, Peter, Elizabeth and Polly. The graves are marked by a tall marble shaft, upon which is cut the following inscription:

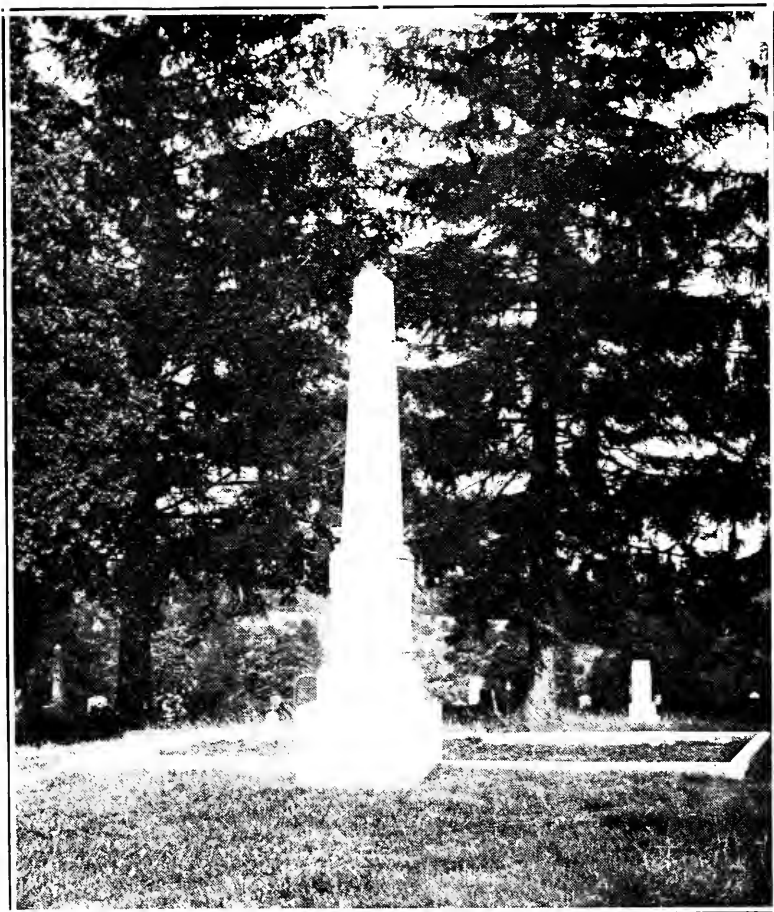
THOUGH DEAD THESE
YET SPEAK FOR THEY
HAVE REARED A MONU-
MENT MORE LASTING
THAN THAT OF MAR-
BLE; ON WHICH IS
CARVED AN EPITAPH
MORE HONORABLE THAN
THAT OF MONARCHS

St. Paul's congregation was a part of the Paradise Charge until the end of Rev. John M. Evan's pastorate. Since then, St. John's, Elk Lick, and Trinity, New Germany, comprise the Paradise Charge; and St. Paul's and St. John's, Grantsville, comprise the Wilhelm Charge. The parsonage which was located at Elk Lick was built with general subscriptions raised in the four congregations. Just what St. Paul's contributed, we have no way of knowing, but it was considerable, as the congregation regarded their interest in the parsonage at the time of the reconstruction of the charge to be at least \$1,000. After several stormy sessions of the respective consistories, St. Paul's settled their claim for \$350, which was the beginning of a parsonage fund. When Rev. Mr. Hassler, the first pastor of the newly constituted Wilhelm Charge, was called, the trustees rented the tenent house of Elder A. C. Lepley for parsonage purposes, where Mr. Hassler lived for one

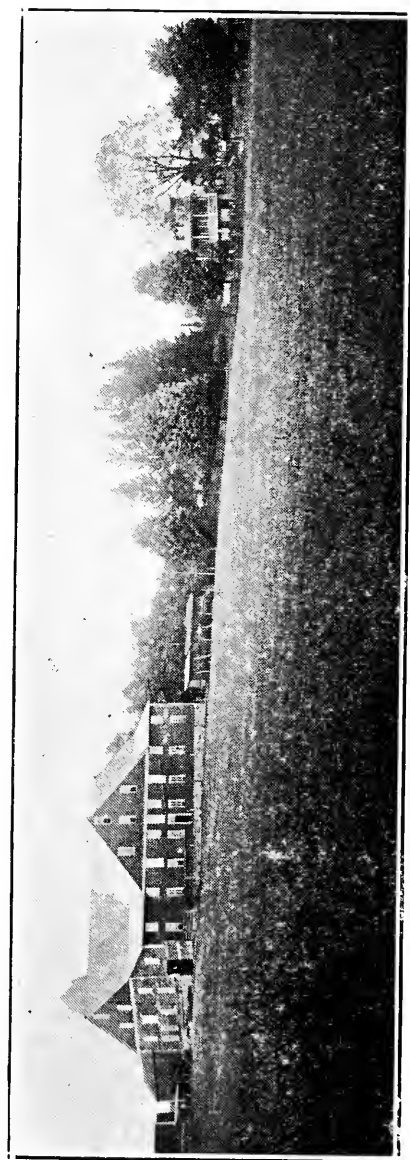
year. The parsonage, which was completed in 1894, is a well arranged, eleven room house and is modernized with bath and electric lights. The pastor has the use of an acre or more of land and a number of fruit trees which the trustees were thoughtful enough to plant a number of years ago.

The church was finished with plain white walls and was heated by stoves. The gallery was used as a choir loft. The pulpit, which the minister ascended by a short flight of stairs, was of the colonial type, which was elevated on the top of a pedestal. Probably the first step toward improving the appearance of the interior was taken during the pastorate of Rev. John M. Evans, when the walls were frescoed. On the wall back of the pulpit was painted what was a representation of the portals of heaven partly concealed by curtains and draperies, over which in a graceful arch were the words: *Lo, I am with you alway*. Then the old pulpit had to go, and the church assumed a modern air with its new pulpit, reading desk, altar and pulpit chairs. The organ and choir were removed from the gallery to the front of the church. The stoves were discarded as no longer adequate and a furnace took their place. The most recent work on the church includes the re-painting of the walls in flat oil, the wood-work in white enamel and the installation of a steam heating plant.

St. Paul's enjoys the distinction of being the place of organization of the Woman's Missionary Society of Somerset Classis, on August 26, 1886. Mrs. John M. Evans was the first President and Mrs.



The Wilhelm Plot



Farm formerly owned by S. J. Ringler, but now by his sons

W. H. Stotler was one of the first Vice Presidents. At the same time a local society was organized with Mrs. J. J. Stotler as President. The local society was a sort of combination of Missionary society and ladies' aid, and frequently the trustees of the church took it upon themselves to apply the funds of the society for local purposes, such as the purchase of kerosene and choir chairs. With such encouragement the society eventually ceased to exist. In 1916, a Woman's Missionary Society was organized, which has for its object the cultivation of the missionary spirit among its members and throughout the congregation.

In December 1899, the consistory, in conjunction with St. John's consistory, authorized the publication by the pastor of a monthly paper to be known as the *Wilhelm Evangel*. The first number appeared in January 1900. It was a newsy little paper of four pages and was distributed to all the members of the Charge at a subscription price of ten cents a year to all those willing to pay. The cost of publication was met mainly by the income from advertisements. The paper was continued until the end of the year, when Mr. Hassler announced that the *Evangel* would be merged with a new paper to be known as the *Classical Visitor*, which was about to be started in the interests of the Charges of Somerset Classis. The new paper appeared in January 1901 as a four-page paper containing twenty columns of reading matter, and was in charge of a committee of Classis consisting of Revs. E. S. Hassler and A. E. Truxal D.D., and Elder Benj. G. Hay. The *Visitor*, like the Woman's

Missionary Society of Classis, was born at St. Paul's. After Mr. Hassler left the Charge, the editorship passed into other hands, but was returned in 1916 to the place of its origin, when Rev. L. N. Wilson became not only editor and manager but also printer and publisher.

Financing a church is not so easy a matter as it might seem. The members of the consistory know this only too well, and they have resorted to various plans and devices in an effort to raise the finances of the church. For years the pastor's salary was in arrears, and special effort was required to meet benevolent obligations. On one occasion the names of forty-seven members, financially delinquent, were stricken from the roll. At another time a notice, by order of the consistory, was given to all in arrears, requiring male members to pay yearly \$1.50 and female members, \$1.00, under pain of erasure of name. In spite of such action, a number of members failed in their financial obligations. As early as 1898, financial statements, showing the contributions of members, were issued, and the plan has been continued. Under Mr. Hassler's pastorate, the "collector plan" of raising moneys was substituted for the "deacon plan", and at the present time the "envelope system" is in vogue.

At one time the matter of order in and about the church during the hour of worship was a problem. While Mr. J. M. Hay was active in church work, he officiated in the capacity of religious police and compelled all persons to come into the church during the service or go away. In 1900, when bicy-

cling was in vogue, the committee on grounds was instructed to post a "notice that bicycle riders are warned not to use the road in front of the church as a parade ground during church services". The same year, "it was decided to publish a notice to loafers (who loaf outside the church during services) in the congregational paper".

The following named persons have served the congregation as sextons: Jeremiah J. Folk, Josiah J. Engle, Alex Speicher, Ross Sechler, Jacob Sechler, Calvin Wise, Oscar Sipple and Ernest Bodes.

St. Paul's has had two organists: Mr. D. Compton and Miss Mary Hay.

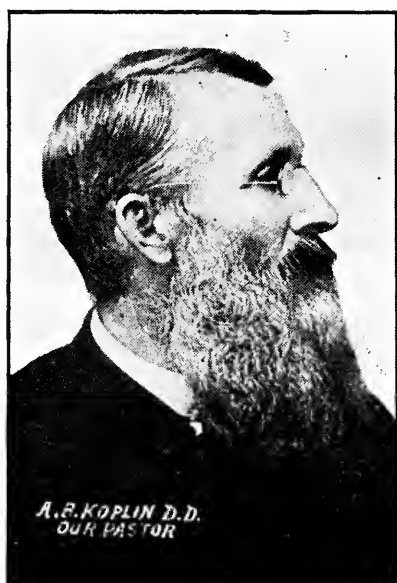
A complete list of officers is not available. As far as we know them they are as follows:

Elders: Reuben Kretchman, Benjamin Wilhelm, David Hay, Jeremiah J. Folk, W. H. Hay, A. C. Lepley, Ross Sechler, L. A. Kretchman, Henry Bodes, J. M. Hay, N. D. Hay, Josiah J. Engle, D. Compton, S. J. Ringler, D. H. Keim, H. G. Lepley, Lloyd A. Hay, Harvey J. Engle.

Deacons: David Hay, Peter Wilhelm, Simon Philippi, N. D. Hay, J. M. Hay, D. H. Keim, R. A. Winters, S. W. Maust, John L. Miller, S. J. Christner, Joseph Engle, George Winters, Josiah J. Engle, W. H. Stotler, Harvey S. Cross, Calvin Sechler, W. W. Nicholson, D. Compton, Charles Lepley, J. A. Davis, W. H. McClinck, R. S. Nicholson, Alex Speicher, W. H. Sechler, Simon P. Engle, Perry Maust, P. Compton, P. S. Maust, Harvey J. Engle, Jacob I. Sechler, Irvin E. Engle, Lloyd A. Hay, Calvin J. Rhodes, Daniel Klink, Milton Bodes, Ed. R. Hay.

Trutees: A. C. Lepley, N. D. Hay, Jeremiah J. Folk, L. A. Kretchman, D. Compton, Ross Sechler, J. M. Hay, S. W. Maust, Henry Bodes.





Rev. A. B. Koplin, D.D.

REV. ABRAHAM B. KOPLIN, A.M., D.D.

1858 to 1863

1867 to 1873

OF THE seven pastors of St. Paul's, Dr. Koplin will be longest and best remembered both for what he was and for what he did. He is remembered as one of the able ministers of the church, one whose whole life and energies were devoted to the cause of Christ. His fame looms large upon the horizon of events because he was a pioneer in an undeveloped field. Somehow the world loves to honor the memory of her pioneers, and Dr. Koplin is no exception to this rule of veneration. Other pastors may build with great show of success, but Dr. Koplin will ever be regarded as the Father of St. Paul's and the chief man in her history.

His first pastorate was in the Stoyestown, Pennsylvania, Charge, which lasted for two years. He came to Elk Lick as pastor of the Paradise Charge on December 5, 1858, and continued his work in this field until the fall of 1863. It was during this pastorate that he held preaching services in the D. Hay school-house, and then in the Mennonite Union, where the organization of a congregation was effected. It was at this time that the Wilhelms were admitted into the fellowship of the church, and the foundation for future work was laid. His pastorate was suddenly interrupted, however, by his acceptance, in the fall of 1863, of a commission to Defiance, Ohio. He did not remain long at Defiance, as he tells us in a letter that the work proved too arduous and the climate, too malarial for him, so

that he resigned his commission in the spring of 1867 to accept a call to the Paradise Charge which he had left three years and four months before.

It was during his second pastorate that St. Paul's Church was erected; and it was during this pastorate that the attention of the Wilhelms was directed to our Institutions at Lancaster. For six years he continued his work, building the walls of Zion, encouraging the weak, confirming the doubting, and administering to the spiritual needs of a pioneer people.

In 1873, he left the Paradise Charge and for three years served Salem Reformed Church at Catasauqua, Pennsylvania. In April 1877, he became pastor of the church at Hellerstown, Pennsylvania, consisting of that place, Saucon and Williams township churches. This was a remarkable pastorate in that it extended over a period of forty years, lacking two months, and that he continued to serve these people until his death at the age of nearly 82 years. At the time of his death he was the fifth oldest pastor of the Reformed Church in point of service, having labored in the church continuously for over sixty years.

Dr. Koplin filled many posts of honor and responsibility within the gift of the Church. He was very highly respected as a man of great courage, high ideals and unbounded industry. He, though far advanced in years, was up to the time of his death a very active figure in the pulpit, in his parish work and on the floors of Classis and Synod.

During his active pastorate he was honored by



St. Paul's in Dr. Koplin's Time

his Church with election to positions of high responsibility, which duties he discharged with the same fidelity that characterized his pastoral work. Thus he was an officer of Classis and of the District and the General Synods. Franklin and Marshall College conferred upon him the degree of A. M. and Heidelberg University made him a D.D., in 1885.

Dr. Koplin was in a full sense the father of the Phoebe Deaconess Home, Allentown, Pa. He advocated the establishment of such a home long before it became an actuality. He preached, talked and wrote on the subject until the seed that he sowed bore fruit and the present handsome home is the harvest. He was the first President of the Board of Trustees and served in that office until his death. In this capacity he was in Allentown for the last time February 21, 1917, the day before he was taken ill, and he addressed the three deaconess students who were advanced in their grades, the exercise taking the form of a commencement.

Dr. Koplin was descended from Mathias Koplin, who emigrated from the Palatinate to America in 1728 and settled in Mifflin county. Dr. Koplin's parents were Abraham and Rachel Koplin. He was born July 7, 1835 in Summit county, Ohio, to which place his father had moved from Pennsylvania. He studied in Summit Academy and Heidelberg Academy, the latter at Tiffin, Ohio, and from which he was graduated in 1855. He then studied theology and was ordained May 20, 1856.

Dr. Koplin was married to Miss Harriet A. Custer, of Stoyestown, January 9, 1857, and she survives at

the ripe age of 86 years and is enjoying good health.

There are five children, Mrs. Orma, widow of Rev. Silas F. Laury, of Saylorsburg; Emma B., widow of C. J. Gitt; Martha V., widow of Aaron Hostetter, of Hanover; Ida May, wife of W. H. Clark, of Plainfield, New Jersey, and Russell N. Koplin, Esq., of Hellertown.

Dr. Koplin was taken ill with pneumonia on February 22, 1917 and died on March 5th. Had he lived until July 7th he would have been 82 years of age. The funeral was held on March 8th, from his late residence at Hellertown. Rev. George W. Richards, D.D., preached the sermon, taking as his text Romans 14:8.

Rev. Robert M. Kern, superintendent of the Deaconess Home at Allentown, in a very illuminating article in the *Messenger*, pays Dr. Koplin the following tribute:

On February 21 in the afternoon the President of the Board, Rev. A. B. Koplin, D.D., delivered the address. He reviewed the work of the Deaconess, pointed out some of her graces and virtues and spoke words of encouragement and good counsel to the Deaconesses in training. Dr. Koplin, the first and only President of the Board of Trustees, is the founder of the Deaconess Home.

Dr. Koplin was better informed on the subject of the Deaconess than any other man in this section of the State, and was perhaps more thoroughly imbued than anyone else with the conviction that she has a tremendous sphere of usefulness, and that ultimately she will become an indispensable factor in the growing demands of the Church of Jesus Christ.

There wasn't anything that could in any way dampen his ardor. His zeal was an inspiration to everyone that came in contact with him. Difficult problems arise in the administration of the affairs of any institution, and when they did arise there was no mind that could cope with his in the proper adjustment of the same.

In addition to writing up the annual reports to the Synods and the Classes and performing the duties of President of Board of Trustees, he came up regularly every week and taught the Deaconesses. He was at this time teaching them Ethics. When we consider his age, his many duties in connection with his parish, comprising the three congregations, and the frequent trips he made to the Phoebe Home, he was indeed remarkably active. Nothing was too much trouble,—no excuses.

A SONG OF PRAISE

BY REV. A. B. KOPLIN., D.D.

Tune, *America*

Our fathers' God, we raise
To Thee, our grateful praise,
On this glad day.
From the oppressor's yoke,
The persecutor's stroke,
Our fathers Thou didst free,
With Thy strong arm,

Thou ledst them to forsake,
Their Fatherland and kin,
For freedom's sake.
And on the mighty deep,
Thou didst them safely keep.
Until they reached the shores
Of this fair land.

Here in this western world,
Where freedom reigns supreme,
They rear'd their homes;
And Thou O! Lord our God,
By thy protecting Rod,
Didst keep them as thine own,
Forever safe.

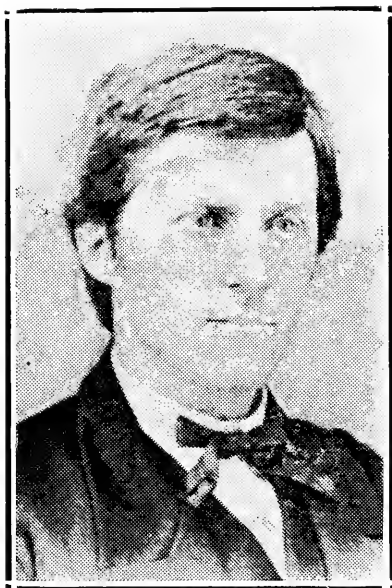
They built an house for Thee,
An Altar rear'd to Thee—
Thy presence craved.

They at thine Altar bow'd,
Their faithfulness they vowed,
They looked to Thee for grace,
And Thou didst bless.

Alas! Their work is done,
Their life's long journey run,
They rest in peace.
Their mem'ry, dear to us,
Their works inspire us,
To emulate their trust,
In Jesus' grace.

The freedom we possess,
The blessings we enjoy,
They dearly bought.
O! Let us even strive,
To value as we ought,
The boon which we possess,
Through all our days.

Come Thou, our father's God,
O! Take us by Thy hand
And lead us on.
O! Bring us to that house,
Which Thou our Lord hast built,
Eternal in the heav'ns—
Our Heavenly Home. Amen.



Rev. William A. Gring

REV. WILLIAM A. GRING, A.B.

April 1863 to August 1865

THE INTERIM between the pastorates of Dr. Koplin was filled in part by the pastorate of Rev. W. A. Gring. While Mr. Gring was a man of good education and of considerable ability, he failed to impress his people as did his predecessor, Dr. Koplin. Perhaps his work was over-shadowed by the activities of the man who had won the hearts of the Wilhelms. The records of the church are silent concerning his work, and we are led to believe that it was largely of a routine nature, a matter of holding the fort until the return of Dr. Koplin.

Rev. William A. Gring, son of Rev. Daniel and Catharine Gring, was born at Paradise, Northumberland county, Pennsylvania, January 12, 1838. When he was about fifteen years old, he removed with his parents to Shrewsbury, York county, where he was confirmed, May 6, 1854. He received his preparatory training at McEwensville and Franklin and Marshall Academies. In 1856, he entered the Freshman class of Franklin and Marshall College and was graduated with his class in 1860.

Two years later, he completed the theological course at Mercersburg, and in October of the same year was licensed to preach by the Synod in session at Chambersburg. In 1863, he was commended by the Board of Visitors of the Theological Seminary and elected by the Synod as travelling fellow in accordance with the provision of the theological tutorship scheme. This honor he declined. He was ordained June 8, 1863.

The first Charge in which he labored was the Paradise Charge, known then as the Grantsville Charge, and his pastorate covered a period of two years and four months beginning in April 1863. From the Paradise Charge, he went to Harrisburg, where he had charge of a mission for over two years. We next find him located at Danville, where he was assistant to Rev. J. W. Steinmetz. Subsequently he served the Mount Moriah, Maryland, Charge for seven years, beginning in October 1869; the Sulphur Springs Mission in Bedford county, Pennsylvania, for five years; the Emmitsburg, Maryland, Charge from July 1881 for one year.

His health failing, he removed to Somerset county, October 1, 1882, and engaged as agent for the White Bronze Statuary and Monumental Works for two years. It was while thus employed that Rev. C. U. Heilman met him one day and inquired if he were not going to attend a certain meeting at Somerset, at which all the ministers of the Classis were expected to be present. Mr. Gring replied that he was going after other business, adding: "My work has not been acceptable unto the Lord; for he has silenced my voice."

The monumental business being distasteful to him, he returned to Maryland in October 1884 and located on a small farm about a mile from Frederick, where he died of consumption, February 8, 1889. He lies buried in Mt. Olivet cemetery, Frederick.

Rev. Mr. Gring was married, November 20, 1873, to Miss Emma A. Stonebraker, and was the father of two daughters.



Rev. C. U. Heilman, A.M.

REV. CALVIN U. HEILMAN, A.M.

September 15, 1874 to October 30, 1884

IN WRITING to one of the churches, St. Paul said that he planted and Apollos watered. In a very similar sense it may be said that Dr. Koplin planted and Rev. Mr. Heilman watered. The pioneer work belonged to the former. The work of building up the membership in numerical strength, in spiritual attainments, belonged to the latter.

Rev. Calvin U. Heilman, son of George G. and Christina Heilman, was born at Heilmandale, Lebanon county, Pennsylvania, November 28, 1840. He was baptized February 17, 1841 and was confirmed October 6, 1855. His early schooling was received near his parents' home and for one year, from October 1, 1854, at John Beck's school, Lititz, Pennsylvania. He prepared for college the three following years at the Heilmandale Select School under the instruction of Mr. A. R. Kremer, and subsequently under the private instruction of Daniel Balsbaugh, principal of the Annville Academy. At the beginning of the winter term, 1859, he entered the Freshman class of Franklin and Marshall College, and was graduated July 30, 1862.

Two years later, he completed the course of Theological studies in the Seminary at Mercersburg, and was licensed to preach by Eastern Synod in session at Lancaster. For three months, he assisted Rev. Henry Heckerman at Bedford, Pennsylvania, after which he became pastor of the St. Clairsville Charge, consisting of five congregations in Bedford and Blair counties. In this charge, he was ordained

to the ministry, August 19, 1865, and here he remained for six years.

Mr. Heilman resigned the Charge to accept the position of Financial Secretary of Franklin and Marshall College. While he was a forceful preacher and a thorough pastor, he was none the less a wise counsellor and skillful financier. The College recognized in him a valuable agent of the Institution. In this capacity he secured over \$35,000 in money and subscriptions, and later was instrumental in obtaining for the College the Wilhelm estate.

After three years in the employ of the College, and likely at the suggestion of the College, he accepted a call to the Paradise Charge, in September 1874, serving it for ten years. Just before leaving the Charge, on October 21, 1884, the Ministerial brethren and their wives of Somerset Classis gave Mr. and Mrs. Heilman a surprise at their home. It was the occasion of their fifteenth wedding anniversary. The ministers of Elk Lick and many members of the Charge were in attendance. Rev. J. M. Schick, then pastor of Amity, Meyersdale, made an address in which he said:

"The Charge has evinced, throughout your pastorate, entire confidence in you, and so you have been set as a watch over them. They have in the past fully appreciated your kind watchfulness, but now that you are about to leave them, without any apparent good reason, they deem it necessary that in the future you be watched, and they desire to put a watch on you. They have appointed me to watch you." Whereupon, Rev. Mr. Schick presented to Mr.

Heilman a gold watch, the inside of the case engraved: "To Rev. Calvin U. Heilman from the Paradise Charge, October 21, 1884," on the outside of the case, the monogram, "C. U. H".

It was during this pastorate, that he had the assistance, in the work of the Charge, of Rev. George M. Zacharias, who was located at Grantsville and served in part the Grantsville and New Germany congregations, preaching occasionally at Elk Lick and St. Paul's. As the arrangement was not very satisfactory to the south end of the Charge, it was discontinued after a year.

From November 1, 1884, for nine years he was pastor of the Waterstreet Charge, residing at Alexandria, Pennsylvania. November 11, 1893, he was settled by Mercersburg Classis as pastor of the Greencastle Charge in Franklin county. His active duties there continued till June 1895, when with the hope of regaining his health, he went to Petersburg, Pennsylvania, where he died July 24, 1895. He was buried at Hill Church, Lebanon county, Pennsylvania.

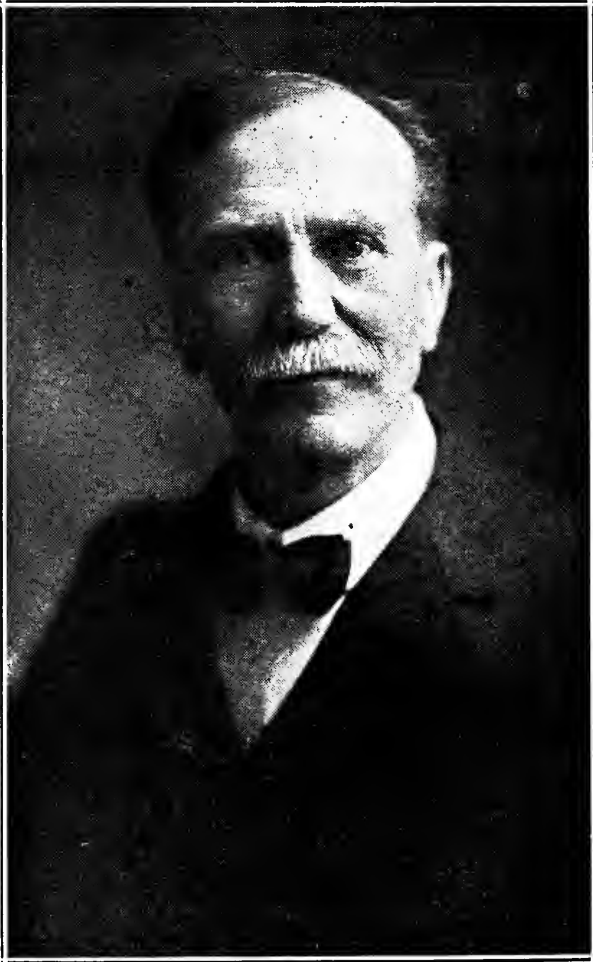
During a ministry extending over thirty-one years, Rev. Mr. Heilman built five new churches, two parsonages, and repaired six other churches. He delivered 2,991 addresses, preached 4,537 sermons, baptized 1,403 persons and confirmed 1,074. He officiated at 198 weddings and at 348 funerals.

Mr. Heilman was greatly interested in his Alma Mater. He was a member of the Board of Trustees of the College from 1886 to the time of his death. He attended every commencement after his en-

trance to the college save the last, which, on account of failing health, his physician forbade him. He served also as a member of the Board of Regents of Mercersburg College in its organization as an Academy for boys.

While at college he was a member of the Goethean Literary Society. He was a member of the Masonic fraternity, and was also a Good Templar. He served as school director and for a time taught a public school when no regular teacher could be secured. For a time he was associate editor of the *Messenger*. He was a generous soul, using his wealth liberally for the help of those in need, especially of young men desiring to prepare for the ministry or other professions.

On October 12, 1869, Mr. Heilman married Mary D., daughter of George D. McIlvaine, of Gap, Pennsylvania. The children are Sarah, Alice, George McIlvaine and Mary Frances.



Rev. John M. Evans, A.B.

REV. JOHN M. EVANS, A. B.

December 24, 1884 to June 21, 1893

JOHN Miles Evans, the youngest son of James G. and Rebecca Kryder Evans, was born near Spring Mills, Center county, Pennsylvania, August 9, 1848. He attended Oley Academy at Friedensburg, under the principalship of his brother, L. Kryder Evans, and later Penn Hall Academy, after which he taught school and clerked in a store. He finished his preparatory studies at Bellefonte Academy and entered the Sophomore class of Franklin and Marshall College in 1872, graduating in 1875, as the valedictorian of his class. In the fall of the same year, he entered the Seminary at Lancaster, graduating in 1878. On January 7, 1879, he was ordained by West Susquehanna Classis and installed pastor of the Curlsville Charge.

After a pastorate of six years in this field, he accepted a call to the Paradise Charge. The following April, he was married to Mrs. Ellesia Bott Weller, at the residence of Captain and Mrs. J. J. Bierer, Latrobe, Pennsylvania. Mrs. Evans was a graduate of Heidelberg University. Mr. Evans first met her at Clarion Collegiate Institute, Rimersburg, Pennsylvania, where she taught and was assistant principal to Prof. W. W. Deatrick, now professor in the Keystone State Normal School at Kutztown, Pennsylvania.

Possessing most excellent qualities of heart and mind, she was a most faithful and efficient co-worker with her husband. Another writing of her says: "She was an humble and faithful and zealous ser-

vant of the Lord; a faithful and devoted wife and a loving Christian mother. Towards all she was considerate and kind. The affairs of the church lay near to her heart." In the *Outlook of Missions* for March 1915, a co-worker pays her the following tribute:

"Mrs. Evans was a born leader and organizer. While an ardent advocate of Foreign Missions, her interest did not wane in the Home Field, but was a liberal supporter of both. A little more than thirty years ago, she was one of the noble women who organized the Woman's Missionary Society of General Synod at Akron, Ohio, and was one of its Vice Presidents. Soon after she was one of the five or six women who met at Butler, to organize Pittsburgh Synodical Society. She also wrote the first constitution of the Synodical Society. She was the prime mover in the organization of the Somerset Classical Society, and was its first President. The women of this Missionary Society, in appreciation and recognition of her efficient and loving service, have recently made a contribution in her name, which entitles it to be placed on the list of Members in Memoriam of the W. M. S. of General Synod. It was not an easy task to formulate plans for the organization of these societies at that period. It required firm faith, undaunted courage and ardent prayers. The women of that day were timid, ready to follow, but slow to lead."

The Ellelia Bott Evans Church-building Fund was given by the W. M. S. of Somerset Classis and the members of the Paradise Charge in memory of Mrs. Evans.

The division of the Charge was a question that was debated for years. But just when and how seemed to be the difficult problem. The work in all the congregations had grown to such an extent that the pastor and his wife felt that the time had come for a division of the field. At an annual meeting of the Joint Consistory the pastor presented the proposition of dividing the Charge so as to include one Pennsylvania and one Maryland congregation in each Charge. The matter went over to a special meeting, when, after a warm but friendly debate, a resolution was passed, providing for the division of the Charge as it now exists, which action was ratified by the congregations, and a petition was sent to Classis, which was acted upon favorably. We share the opinion of the now sainted Elder Peter S. Hay, who repeatedly remarked in after years, that the division of the Charge was one of the best things done during our pastorate.

These were strenuous, but happy years, until the shadow of death hovered over us. At this time the health of Mrs. Evans was broken, and it was deemed best to leave the new Charges in new hands. The pastor was called to the Denmark-Manor Charge, Westmoreland Classis. It was in this new home that Mrs. Evans passed to her eternal reward. She left behind, and in great sorrow, a husband and two sons, James Wolf, aged seven, and John Kryder, aged three. Both boys are graduates of Franklin and Marshall College. James is superintending large oil refineries and oil industries in Trinidad Island. John is in business in Philadelphia. Our feelings are

beautifully expressed by the one who wrote: "Once on a Radiant Morning."

Once on a radiant morning,
All on a summer's day,
My best love set forth with me
Along the heart's highway.
The land was filled with sunshine,
Because I loved her so,
And all the world was good and fair—
But that was long ago.

Now I am old and weary:
Mine eyes with tears are blind,
As near the journey's end I turn
Once more to look behind—
Back to a radiant morning,
Back to a summer's day,
To her who once set forth with me—
But came not all the way.

Besides serving in the pastorate, Mr. Evans was a member of the Board of Directors of St. Paul's Orphans' Home and a member of the Sunday-school Board of Pittsburgh Synod. He served two terms on the Board of Visitors of the Eastern Theological Seminary.

The Charges he has served are as follows: Curllsville, six years; Paradise, eight; Denmark-Manor, ten; Red Bank, eight; Olivet, seven; and one year in the present pastorate of East Vincent, in Chester county, Pennsylvania.



Rev. E. S. Hassler, A. B.

REV. E. S. HASSLER, A.B.

Sept. 1, 1893 to May 1, 1903

April 1, 1912 to Sept. 1, 1914

THE SUBJECT of this sketch, Edgar Schaff Hassler, was born at Mercersburg, Pennsylvania.

His parents were Jacob Hassler, D.D., and Matilda Hassler. After attending the public schools in the various places where his father was pastor, he, in September, 1874, became a student of Mercersburg College during the presidency of Dr. E. E. Higbee. He graduated in 1878, and in 1881 from the Theological Seminary at Lancaster, Pennsylvania. For one year he taught the school connected with St. Paul's Orphan Home, then located at Butler, Pennsylvania, and for two years following he taught in the Butler High School. He was licensed to preach the Gospel by Mercersburg Classis on May 13, 1881, and ordained to the Holy Ministry by Juniata Classis, at St. Clairsville, Pennsylvania, when he began his ministry in his first charge at this place, April 25, 1884. The fields of labor served by him have been as follows: St. Clairsville, Pennsylvania, 1884-1888; Braddock and Turtle Creek, Pennsylvania, 1888-1893; Wilhelm Charge, Pennsylvania; 1893-1903; Grove City, Pennsylvania, 1903-1912, Wilhelm Charge, Pennsylvania, 1912-1914; Uniontown, Ohio, 1914-1919; Shelby, Ohio, 1919—.

While at St. Clairsville, Pennsylvania, Mr. Hassler was married to Rilla J. Prugh, of Dayton, Ohio. Their children are six sons and two daughters. The four oldest boys served in the late war, the oldest as a Second Lieutenant in the Quartermaster Depart-

ment of the A. E. F., France, for two years; the second as a first Lieutenant in the 127th Spruce Squadron at Camp Lewis, Washington, for 18 months; the third for 18 months in France as Sergeant in Base Hospital, No. 27; and the fourth for 19 months in the Navy, stationed at U. S. Submarine Base, New London, Connecticut.

Rev. Mr. Hassler, besides always working actively and faithfully for the many interests and the progress of the churches of which he was pastor, has invariably been interested in the general work of the church. He served as President of Classis three terms; as President of Pittsburgh Synod one year; as Stated Clerk of Somerset Classis 1895 to 1903, and again 1913 to 1914. While at Grove City he held various offices in the Mercer County Sunday-school Association, being for three years its Field Secretary. He has also always identified himself intimately and enthusiastically with the community life where he lived. While pastor at Wilhelm, and also at Grove City and Uniontown, he served on the public school Board of Education. He was secretary of the Board at the two first named places, and President at the last named. He was for many years corresponding secretary of the Pennsylvania State School Directors Association, and one year President. At Uniontown, Ohio, during the late war he was President of a patriotic men's league, and took a leading and influential part in Prohibition, Y. M. C. A., Red Cross and Liberty Loan Campaign work.

During his pastorates at Wilhelm, of which this history speaks, his work, particularly at first, was

largely constructive. He was the first pastor after the division was made in 1893, separating the St. Paul and Grantsville congregations from those at Salisbury and New Germany. For the new charge to support a pastor, which was done by a charge over twice as large before, required real missionary work. Many members had up to this time never been called upon to contribute to the support of the church. Now it became necessary for everyone to be made feel the privilege and duty of having a share in the work of the church at home and abroad. But the people responded to the efforts of pastor and consistory most nobly and contributions gradually increased from year to year. The new charge had no parsonage, and to provide one was the first special work to be done. \$350 was realized as Wilhelm's share in the parsonage at Salisbury, and the work was begun. A strip of ground was purchased from the McClure farm as then known, which made the present location possible, and in the summer of 1894 the present commodious and comfortable house for the pastor was finished at a cost of about \$3000. Following this, besides the regular work of the church, special and important projects entered into and successfully completed were as follows: Among them may be mentioned,

The purchase of the dwelling and lots south of the church.

The installing of hot air furnaces in church and parsonage.

The placing in the church of a large Frink reflector to replace the small and ineffective chandelier.

The purchase of additional ground to enlarge the cemetery.

And finally the installing of electricity for lighting church and parsonage.

Each one of these in its own time filled a real need, and was a forward step for the cause at Wilhelm. The money needed for one and all was always cheerfully and liberally given. And with these material improvements the work of the church advanced along all other lines. Attendance at services of the church was always splendid and gradually grew. The Sunday-school particularly made progress in numbers, attendance and activity. An organization of young people, called the Willing Workers Society, was of great use in binding many young people to the church. For many years its Sunday evening meetings were well attended and very interesting.

In 1896, during his first pastorate, Rev. Mr. Hassler began publishing a monthly parish paper. It was called *The Wilhelm Evangel*, and met with universal favor in the families of the charge as a very successful medium of communication between pastor and people. After a few years it was merged in with *The Classis Visitor* which ever since has had an honored and useful existence.

The subject of this sketch has the most pleasant memories of his pastorates in the Wilhelm Charge. It adds greatly to his pleasure to know of the continued excellent condition of the charge, and the large and influential work it is doing for the Kingdom of God and the Church of Christ both at home and abroad.



Rev. S. C. Stover, A.B.

REV. S. C. STOVER, A.B.

October 1, 1903 to December 1911

REV. S. C. Stover was born near Spring Mills, Center county, Pennsylvania. After receiving his elementary training in the public schools, he entered the Academy at Penn Hall, Pennsylvania, at the age of sixteen, and there prepared for Franklin and Marshall College under the instruction of Dr. D. M. Wolf. Prior to going to college, he taught three successive school terms. During his attendance at college, he taught in the Academy at Aaronsburg, and was an instructor in Palatinate College, Meyerstown, Pennsylvania. He graduated from Franklin and Marshall College in 1885 and from the Seminary in 1888.

His first Charge was the Dunnings Creek Charge, Cessna, Pennsylvania. Here he was married to Miss Sara Kuhns, of Berlin, Pennsylvania, in the year 1895. The length of his pastorate was twelve years. In 1900, he accepted a call to the Paradise Charge, Troutville, Pennsylvania, where he remained three years. During this time a new parsonage was built at a cost of \$2,600, and the two churches repaired at an additional cost of \$2,000, all of which was paid before his leaving.

In 1903, his pastorate began in the Wilhelm Charge. The Wilhelm Church was repaired during a coal strike, costing over \$1,100; and this and a debt resting on the parsonage was provided for on the day of re-dedication, and within a year the whole debt was liquidated. After serving this Charge eight

years, he accepted a call to the Boalsburg Charge. In the Boalsburg church, he was licensed to preach by West Susquehanna Classis. He has served this Charge since 1911. During the school year of 1918 and 1919, he taught the Boalsburg high school, together with his regular pastoral work. This was done as a war emergency work, and approved by his Charge.

Mr. Stover has two sons: John Kuhns, who served in the United States Navy as Chief Pharmacist, and Homer Elwood, at home, attending the high school.



Rev. L. Nevin Wilson, A.M.

REV. L. NEVIN WILSON, A.M.

October 1, 1915 to—

AFTER a vacancy of thirteen months, the Wilhelm Charge called the present pastor, Rev. L. Nevin Wilson. Prior to his coming into this field, he served two other Charges, one at Tom's Brook, Virginia, and one at Brunswick, Maryland. The former field was in a farming community, and the latter in a railroad town. Coming to the Wilhelm Charge, he found four distinct classes of people with whom to deal: farmers, villagers, miners, and lumbermen. These offer a mixed problem in the work of the church, and furnish the pastor with a rich experience in the art of dealing with men.

The subject of this sketch was born in Fulton county, Illinois, in the year 1879. He is the oldest son of McComron C. and Sarah E. Wilson. At an early age he moved with his parents to Kansas, where he received his elementary training in the public schools. He prepared for college in the Hiawatha, Kansas, Academy. In 1899, he entered Franklin and Marshall College, at Lancaster, Pennsylvania, graduating in 1903. While at college, he took an active part in literary work, and for four years was a member of a dramatic organization called the Green Room Club. After completing his college work, he entered the Theological Seminary at Lancaster, where he studied theology for two years. Then he obtained leave of absence to teach in Interior Academy, located at Dakota, Illinois. The second year at Interior Academy, he became prin-

cipal of the school. Two years he was instructor of science in Hiawatha Academy, and for one year he was principal of the Marysville, Kansas, High School.

In 1910, Mr. Wilson resumed his work at the Seminary, completing the course the following year. While in the Seminary he received the prize for the best essay in Church History. In 1912, Franklin and Marshall College conferred upon him the degree of Master of Arts for post-graduate work in Biology and History. He is the author of several booklets, among which are: *Into the Deep, Beggar and Monk, A Manual of Religious Instruction for Children, and Luther and the German Reformation*. He is also the editor and manager of *The Somerset Classis Visitor*, a monthly paper published in the interests of Somerset Classis.

In 1905, Mr. Wilson was united in marriage with Miss Anna Mae Weaver, of Lancaster. They are the parents of one son, Paul Nevin. Mrs. Wilson is active in Sunday-school and church work, and is President of the Woman's Missionary Society.

As a boy, Mr. Wilson entered a printing establishment to learn the trade. He became proficient at sticking type and making pi, and in continuing his studies for the ministry, never thought of anything coming out of his early training as a printer. But early impressions are not easily erased, and the typographical art has never lost its fascination. During his pastorate at Tom's Brook, he purchased a small outfit with which he printed a parish paper. That was the beginning of *The Wilhelm Press*, a small office which he conducts at St. Paul, where he has two young ladies in his employ and prints the *Classis*

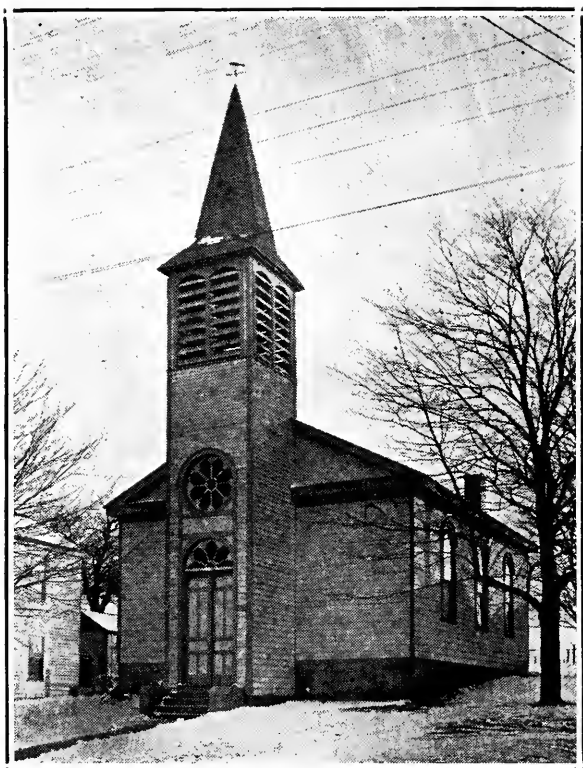
Visitor, of which he is editor, and other work that is presented. It may be of interest to know that this history is printed in the St. Paul print shop.

The work of the Charge has been advanced during the present pastorate. About one-hundred persons have been added to the membership of the Charge. Missionary societies have been organized. Teacher training classes have been conducted. The interior of the church has been re-decorated and new fences have been built about most of the property. A hydraulic water system has been installed in the parsonage, and a new steam heating plant is about to be installed in the church.

ST. JOHN'S, GRANTSVILLE

THE FAME of Grantsville, Maryland, was assured from the very moment that General George Washington set foot upon the soil of its vicinity. As early as 1754, Washington cut a road through this section from Cumberland to the Great Crossings of the Youghioghenny river. In the following year, with General Braddock and his ill-fated expedition, he travelled this road, crossing the Casselman river near Grantsville. After the close of the Revolutionary War, Washington again travelled this way, and in his journal names the Little Crossings of the Youghioghenny. The river to which he referred is the Casselman, which was known in those early days as the Little Youghioghenny. The name of Little Crossings is still retained to designate the point at which one crosses the Casselman. The river, however, is spanned by a high arched bridge, which is reputed to be over one-hundred years old, and was built with a high arch for the accommodation of ships. The introduction of steam railroads precluded any such use of the Casselman river.

Grantsville is a very old town. Many years ago a farmer by the name of Grant lived near the site of the present town, and as houses began to spring up in its vicinity, the place took the name of Grant, its most influential citizen. At that time the Baltimore—St. Louis highway took a more southerly course, past the cemetery and through what is called the old town of Grantsville in contradistinction from the present town. Near the cemetery was a church,



St. John's Reformed Church, Grantsville, Maryland

erected probably by the Presbyterians, but used as a common meeting house of all denominations. Later the pike was changed to its present location and the new town sprang up along the highway.

For one-hundred years or longer, Grantsville has been a Reformed preaching point. In the church to which reference has just been made, Rev. Henry Giesy, during his residence at Berlin, is reputed to have conducted religious services. In those days the pastor at Berlin was pastor of the whole of Somerset county, Pennsylvania and of Garrett county, Maryland. While we have no record at hand that dates back earlier than 1840, we have every reason to believe that all the successors of Rev. Henry Giesy ministered to the Reformed people of Grantsville and its vicinity. If this be true, the following ministers, in the order named, were the early pastors succeeding Rev. Henry Giesy in the Grantsville congregations: Revs. Messrs. Siegmund, Ringier and Denius.

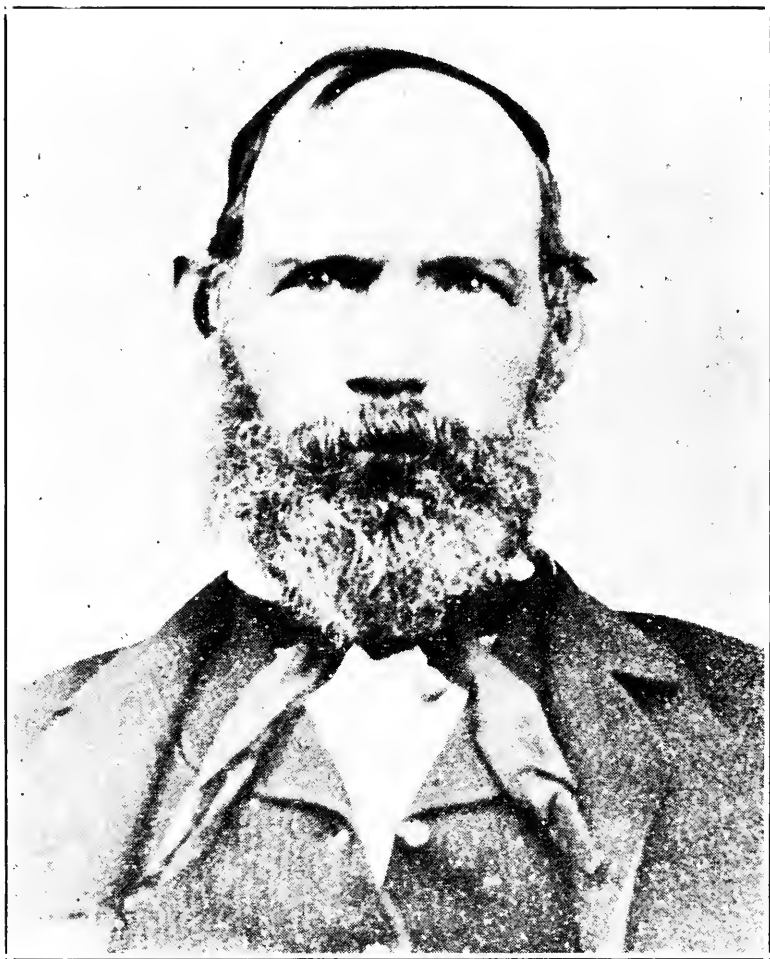
When the Grantsville congregation was organized and by whom, we have no way of knowing, but from the facts at hand, it is safe to place the date of organization prior to 1830, and during the pastorate of Rev. Henry Giesy. Miss Margaret Brown tells us that, ninety years ago, a log school-house stood on her lot a short distance north of the present pike, in which all denominations worshipped, the Reformed included. While this fact does not establish the date of organization, it indicates that, by the time to which we have just made reference, the Reformed people had a place of worship, and in

all probability assembled as an organized body.

From the minutes of Westmoreland Classis, to which Classis Grantsville originally belonged, we learn that, in 1844, Rev. William Conrad was settled in Berlin, and that he had under his pastoral oversight congregations at Berlin, Stoyestown, Stony Creek, Centerville, Elk Lick and Grantsville. From the same record we are also informed that Rev. Henry Giesy (spelled Giese) was pastor emeritus, with residence at Berlin.

In 1846, the Grantsville Charge, consisting of Grantsville, Elk Lick, and possibly Addison or New Germany, was formally organized. The Charge received its designation from the fact that Grantsville was the place of residence of the pastor, rather than from other considerations. The first pastor to be called was Rev. Henry Knepper, a brother of Rev. Benjamin Knepper, who labored for so many years in the Wellersburg Charge. Rev. Henry Knepper was not only a minister of the Gospel, but also a practitioner of dentistry. He lived in the house now occupied by Mr. E. B. Durst, which he used for residence and office.

Two years before he came to Grantsville, Rev. Henry Knepper reported to Classis as pastor of Mt. Carmel, Glades, Crab Orchard, Cuppert's, Frankhauser's and Nester's, all of which, except Nester's, were in Preston county, Virginia. Mr. Knepper reported his post-office address as German Settlement, of the same county and state. All of these congregations are extinct. The following year, he reported from Kittanning, Armstrong county, Pennsylvania,



Captain Henry Brown

and had two congregations: Kittanning and Yakis. He did not remain here long, for the next year he reported from Grantsville, Maryland, with eleven additions by confirmation.

His pastorate, covering a period of six or seven years, was, in many respects, very successful. By the end of the fifth year, the Charge numbered 166 members, which was three times the membership when he began his work. In a single year, he confirmed 47 persons. During his pastorate the present church building was erected, the corner-stone bearing the date of August 27, 1847. The congregation was regarded as sufficiently important to entertain the meeting of Classis that convened in Grantsville on June 6, 1851. Whatever may be said in favor of its importance in other respects, there is nothing on the records to show that the Grantsville Charge had caught the missionary spirit. Seldom were contributions made for foreign missions and only three dollars a year were invested in home missions.

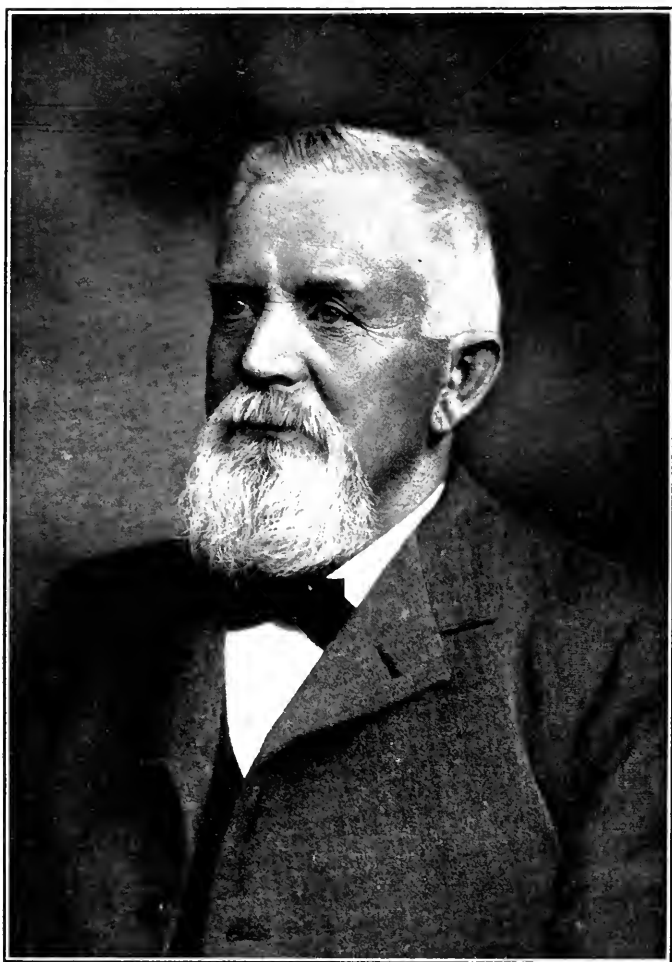
Rev. John McConnell succeeded Rev. Henry Knepper in 1853 and served the Charge for about two years. In the meantime, Mr. Knepper moved within the bounds of Illinois Classis, to which Classis he was dismissed in 1856.

A special meeting of Westmoreland Classis, which was held on June 9 and 10, 1858, is of interest to us in this connection. At this meeting, Rev. A. B. Koplin was received from Tiffin Classis, by which he had just been licensed to preach, and a call to Shade (Stoyestown) Charge was confirmed. This was the first pastorate of Dr. Koplin. The applica-

tion of Rev. G. A. Fickes, asking for license to preach the Gospel, was also received, and a call from the Grantsville Charge was confirmed. Thus, after a vacancy of more than two years, the Charge was supplied with the services of a minister. But unfortunately the pastorate of Rev. Mr. Fickes was very brief, as he requested Classis in November of the same year to dissolve the pastoral relationship, giving as a reason, "want of support". He anticipated favorable action of Classis, and without waiting for its action removed to Fremont, Ohio.

Rev. A. B. Koplin had already located at Elk Lick at the time of the meeting of Classis in the fall of 1858, although his call was not confirmed until the following June. In 1860, he reported five congregations as belonging to the Charge. While he exercised pastoral oversight over all the congregations under his jurisdiction, it seems that his work in the Grantsville congregation was of a rather routine nature. Elk Lick was his place of residence, and because of that fact the Elk Lick people received considerable attention. But Mr. Koplin's chief interest was in the Wilhelm congregation, of which he was the founder, and which was ever the joy of his heart. What was gain in other parts of the charge, we are constrained to believe, was loss for Grantsville. It came to be regarded as a preaching point.

The successors of Dr. Koplin were Revs. W. A. Gring, C. U. Heilman, G. M. Zacharias, J. M. Evans, E. S. Hassler, S. C. Stover, and the present pastor, Rev. L. N. Wilson. The history of the congregation during these pastorates is a story of steady growth,



Eli Stanton



Corporal W. Clay Stanton

with baptisms, confirmations, the preaching of the Word, the administration of the sacraments, the visitation of the sick and dying and the burial of the dead. There has been no building project to chronicle, no phenomenal growth to narrate. Grantsville remains a small congregation, serving the spiritual necessities of a small community. Her members are loyal and true to the faith, and every indication points to her continued usefulness for many years to come.

In the list of pastors succeeding Dr. Koplin, the name of Rev. G. M. Zacharias is mentioned. The record of this minister and his work would form a large and interesting chapter in itself. Mr. Zacharias, for one year, was assistant to Rev. Mr. Heilman, and had his residence at Grantsville. He was a son of Rev. Dr. Daniel Zacharias, who was pastor of the Reformed Church at Frederick, Maryland, for 39 years. The younger Zacharias was educated at Washington and Jefferson College, the Eastern Theological Seminary, the University of Berlin and the Institute of History at Rome, Italy. He was a member of several learned societies in America, and engaged in research work in history. After acting as assistant to Rev. C. U. Heilman, he served Charges at Birdsboro, Pennsylvania; Marietta, Pennsylvania; and Cumberland, Maryland. Brilliant as he might have been in classical learning, he was not very successful in the Grantsville congregation, and it was not long until the members expressed dissatisfaction.

That Mr. Zacharias was eccentric and ignorant of many things that are regarded as commonplace,

there can be no doubt. It is related of him that, in arranging the service which was used in connection with his ordination and installation, he had a very elaborate program, modeled after the service used in Germany upon such occasions. The academic procession and the extreme formalities were calculated better to become a high dignitary of the church of Rome than a plain, simple minister of the Reformed faith.

A rather amusing story is related of him, which illustrates his utter ignorance of common things. When he settled in Grantsville, one of the members presented him with a hen and a sitting of eggs. He graciously accepted the gift and put the hen to work. One day he decided upon a journey on horse-back to Meyersdale, a distance of some twelve miles. He was in a dilemma. To leave the hen at home would deprive her of necessary attention; to take her with him would result in some inconvenience. He could think of no alternative; so he chose what seemed the lesser of the two evils. He carried the hen and eggs with him in a hat box. The story adds that, in spite of their pilgrimage, some of the eggs did hatch; and as fast as the chicks came out he added other eggs, keeping the hen engaged continuously for several weeks, until she rebelled and left the nest.

As the chicks were hatched, he removed them to the room immediately above the kitchen, which was heated by the stove-pipe from the kitchen stove. Around the pipe where it passed through the floor was considerable space, in fact sufficient to admit a small chick. One of the chicks, so the story relates,

realized this fact and took the liberty of falling down through the space into the oatmeal that the parson was preparing for breakfast.

Among the earlier members of the Grantsville congregation may be mentioned the McKinleys, the Glotfeltys and the Browns. Stephen McKinley, an uncle of Dr. McKinley of Meyersdale, was a saddler by trade and lived in Grantsville. He held office in the church, probably as elder, and much credit is due him, his wife and two daughters for the proper administration of the affairs of the church during their residence in Grantsville.

Joseph Glotfelty was another active member. He lived on the farm now occupied by Samuel Hershberger, his land extending as far south as the pike. In his day he was rated as a man of means. He was an officer of the church, and probably acted as secretary, keeping the records of the congregation. Unfortunately the early records of the church have disappeared, but the older members believe that they were last in his possession.

Samuel Engle, who lived about four miles southwest of Grantsville, on the farm now held by his son, Ralph, also deserves mention as one of the pillars of the church and probably an office-holder.

Captain Henry Brown, whose portrait is to be found on another page, was intimately connected with the work of the congregation. He was born in 1808, and spent the first six weeks of his life in Elk Lick township, Pennsylvania. Most of his early life was spent just across the state line in Maryland. Later he located in Grantsville. By occupation, he

was a contractor and was engaged in the erection of coal tipples in the great coal region of Allegheny county, Maryland. One source of information relates him with the building of the Grantsville church in 1847; but we are not in a position to verify this statement. However, he was an officer in the church as early as 1855, and was probably a leading elder. The rank of Captain was conferred upon him as an honorary title which he received as a member of the Governor's staff.

Captain Brown has two daughters living, who are conversant with the history of the church a half century ago. They are Miss Margaret Brown and Mrs. George Charles. Miss Brown in length of membership is the oldest member of the congregation. Mrs. Charles married into an interesting family. Her husband was a pioneer in the newspaper business, publishing the first daily paper in Cumberland. Mr. Charles' father claimed the honor of publishing the first newspaper west of Baltimore. Dr. Charles, a son of Mrs. George Charles, has in his possession files of these papers as far back as 1825.

Coming down a little later, the name of Eli Stanton appears as elder and the leading man of the congregation. Mr. Stanton was a son of William and Mary Ann Stanton, and was born January 28, 1841, at Bittinger, Maryland, where he spent the early part of his life. He was reared in the Catholic faith, but after he settled at Grantsville, he and his wife united with the Reformed Church, and took a hearty interest in all its operations. For many years, Mr. Stanton was elder of the congregation.

On February 28, 1865, he was married to Miss Harriet Broadwater. To them were born the following children: Mrs. Jennie Maust, Albert, Wm. Edgar, Howard M. and James Urban. Of these, Wm. Edgar is an elder of the Grantsville congregation and James Urban is a deacon.

Mr. Stanton was a miller by trade, having charge of the mill at Little Crossings, which he owned and operated for many years. He also took an interest in local affairs, and was a member of the House of Delegates of the state of Maryland.

Mr. Stanton died June 20, 1910, from paralysis. His body was laid to rest in the Grantsville cemetery, Rev. S. C. Stover officiating at the funeral service.

In the late war, this congregation took an active interest and gave its full share of young men to the service. Two of these were called upon to sacrifice their lives to the cause of democracy. The congregation will ever honor the memory of Corporal W. Clay Stanton and Private Frank E. Stanton, not only for their connection with the war, but also for the interest they took in the church and its work.

Corporal W. Clay Stanton, son of Mr. and Mrs. W. T. Stanton, was born April 29, 1892. He was baptized in infancy, and in due time was confirmed into the membership of the church. He pursued a course of study at Maryland Agricultural College, after which he accepted a position with the First National Bank, Grantsville. Mr. Stanton served the Sunday-school as teacher and as secretary. He was elected to the office of deacon in 1916, and was serving his first term at the time of his death.

Corporal Stanton was killed in action on October 12, 1918. He was called to the colors in the fall of 1917 and went into training at Camp Meade, where he remained until the following July when he sailed for France. Mr. Stanton was of a sunny disposition, and it is no exaggeration to say that he was beloved by all who knew him. His devotion to his mother and his consideration for his friends made him a favorite. He laid down his life for a great cause, and his memory will be cherished for the heroic performance of duty and for the willing sacrifice of his bright young life.

Private Frank E. Stanton, son of Mr. and Mrs. J. U. Stanton, was born October 20, 1898, and died October 24, 1918.

On September 30, he entered the Students' Army Training Corps at College Park, Md., and was in service one day, when he was taken sick and removed to the hospital at College Park and later transferred to the Walter Reed Hospital. His death was caused by influenza and typhoid, followed by bronchial pneumonia.

He was baptized March 12, 1899 and confirmed April 6, 1912. Deeply interested in the work of the church, he was faithful in attendance and was serving the Sunday-school as secretary at the time of his death. He had a perfect communion record. As a young man he gave promise of future usefulness in the church and the community.

The funeral was held at the home on October 28, and the body was laid to rest in the beautiful Grantsville cemetery.

The members of the consistory are as follows: *elders*, Dr. G. C. Keller, W. E. Stanton and John H. Folk; *deacons*, J. U. Stanton, Frank S. Durst and Jacob R. Gnagey.

Dr. G. C. Keller was born at Patterson Depot, Virginia, March 9, 1856. He took up his residence in Grantsville in 1871 and was confirmed by Rev. C. U. Heilman about three years later. Mr. Keller is a dentist, by profession. In 1886, he graduated from Baltimore Dental College, and for about 35 years has practiced in Grantsville.

For some twenty years, and at a time when church finances were much harder to raise, Mr. Keller was treasurer of the congregation. He also acted as secretary, and for many years served his congregation as deacon and as elder.

W. E. Stanton, son of Eli and Harriet Stanton, was born September 28, 1870. He was baptized in infancy and confirmed by Rev. J. M. Evans, November 13, 1886. After completing the common school course, he attended business college. Later he succeeded his father as owner of the mill at Little Crossings which he operates.

Mr. Stanton has served in the capacity of deacon and of elder, and has represented the Charge at Classis and at Synod. He has served in the Sunday-school as teacher and as superintendent.

John H. Folk, son of Jacob and Annie Folk, was born September 6, 1884. By occupation, Mr. Folk is a farmer, but also engages in threshing and bailing. He was baptized and confirmed by Rev. E. S. Hassler, June 14, 1902. He served his congregation as

deacon for three years. Mr. Folk has been treasurer of the Sunday-school.

J. U. Stanton, son of Eli and Harriet Stanton, was born at Little Crossings, July 14, 1876. By occupation, Mr. Stanton is a farmer. He was baptized in infancy and confirmed September 17, 1892. He served as deacon from 1913 to 1916, and was re-elected to that office in 1918. Mr. Stanton has served the Sunday-school as secretary and is the treasurer of the congregation.

Frank S. Durst was born March 20, 1894, and was baptized in infancy, and was subsequently confirmed into the membership of the New Germany, Maryland, congregation. In 1915, he transferred his membership to St. John's, Grantsville. Mr. Durst served the Sunday-school as teacher, and as superintendent. He was elected to the office of deacon in 1917, in which capacity he is now serving.

Mr. Durst received his early training in the public schools of Maryland and in Franklin and Marshall Academy, at Lancaster, Pennsylvania. For a time he engaged in teaching. At present he is clerk in the First National Bank, Grantsville.

On January 1, 1918, Mr. Durst was called to the colors and went into training at Camp Meade. The following fall he went over seas and later was sent to the front, where he was a corporal in a machine gun corps. He was discharged and returned to his home in the spring of 1919.

Jacob R. Gnagey is a son of Gideon Gnagey. He united by certificate with St. John's congregation in



Private Frank E. Stanton

1915. He is deacon-elect, having been elected in January 1919, but not installed.

SKETCHES OF MEMBERS

DAVID HAY

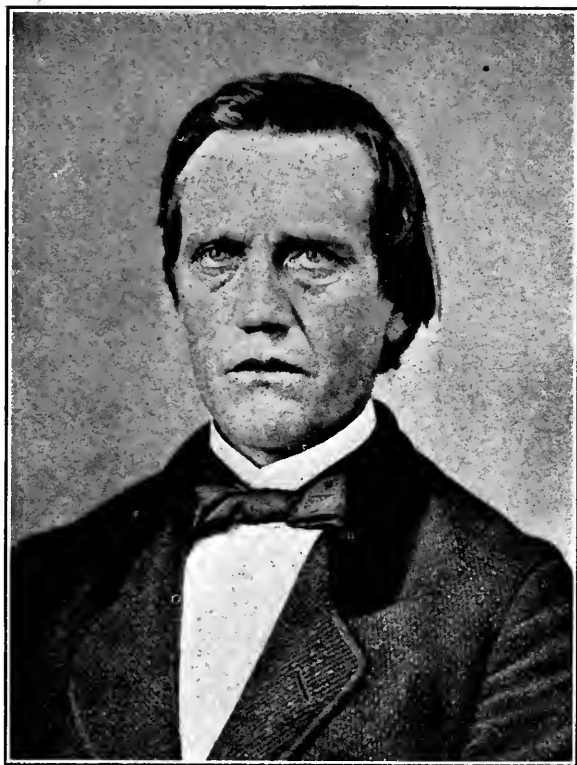
DAVID HAY, one of the charter members of St. Paul's congregation, was born in Brothersvalley, September 3, 1814, and died at his home in Elk Lick township, April 14, 1878. He was a son of Peter S. and Elizabeth Hay. Prior to his locating in Elk Lick township, he operated a grist mill in Brothersvalley, and also taught school.

Mr. Hay was twice married. His first wife was Miss Polly Cook, who died in 1850. Two years later he married Mrs. Mary A. Boose. By his first marriage, he had two children: Wm. H. and Calvin T. Hay; by his second, one son, Norman D. Hay.

Mr. Hay was a friend of education and served his community as school director. He was a member of the State Assembly, being elected on the Whig ticket in 1857. In politics he was a Democrat, and took an active part in advancing the interests of his party.

While Mr. Hay was active in various lines of activity, he was very closely identified with the work of the Reformed Church all his life. He was the first deacon of St. Paul's, and for a number of years served as elder. When the brick church was built, he not only contributed \$2,000 towards its erection, but he was chairman of the building committee. Before his death, he requested that his heirs set apart \$1,000 for a Poor Fund, which was done. He enjoyed the confidence of the Wilhelms, acting as their business advisor and assisting them in financial undertakings.

Mrs. Mary A. Hay, was born in 1825, and was a daughter of John Rauch, of Brother's Valley township. Her great-grand-father, Jacob George Rauch, came from Hagerstown, Md., and settled in Brother's



David Hay



Mrs. Mary A. Hay

Valley in 1871. He was one of the early justices of the peace. Her grandfather, John Rauch, was a veteran of the war of 1812. Her father, also John Rauch, was a farmer in Brother's Valley and served one term as county commissioner.

In 1846, Mrs. Hay was united in marriage with John A. Boose, who died the following year. To them was born one son, John R. Boose, who resides in Somerset. In 1852 she was married to David Hay, to whom was born one son, Norman D. Hay.

Mrs. Hay was a tireless worker and was a woman of a versatile mind. The fine brick house which adorns the Hay farm was built from plans furnished by Mrs. Hay; and the garden beds as laid out by her have been preserved in the same artistic manner in which she planned them.

Mrs. Hay was reared a Lutheran, in which church she held her membership until 1897, when she transferred it to St. Paul's, with the work of which church she had been closely identified for half a century. She died August 1, 1903, and was laid to rest in St. Paul's cemetery.

REUBEN KRETCHMAN

Reuben Kretchman, the oldest son of Henry and Elizabeth (Snyder) Kretchman, was born January 1, 1821, in White Hall Township, Lehigh county, Pennsylvania.

His father, Henry Kretchman, was born in Lehigh county in 1790, and moved to Somerset county in 1822, bringing with him his wife and children and all his possessions in a wagon drawn by two horses. They crossed the Susquehanna at Harrisburg, and came through Carlisle on their way to Somerset county, where they settled on the farm now owned by J. M. Kretchman, which was taken up by a Government patent. The farm has never left the Kretchman name. Mr. Kretchman's early trade was

weaver. After settling in Somerset county, he and his wife bravely went to work to hew a farm from the forest about them. His life was cut short by sustaining a rupture while rolling logs, which resulted in his death in 1833. Mrs. Kretchman died about 1854. Mr. Kretchman was Lutheran and Mrs. Kretchman was Reformed.

Reuben Kretchman was twelve years old when his father died. He received his early education through subscription schools. From 1839 to 1844, Mr. Kretchman taught subscription schools, both German and English. In 1845, he was united in marriage with Elizabeth Hostetler, Michael Hay, Justice of the Peace, performing the ceremony. In 1853, he purchased from Daniel Hostetler a large farm in Elk Lick, now Summit, township, where he followed farming and lumbering, having one of the finest saw-mills in the country. In all, he owned about 1,000 acres of land.

Reuben Kretchman served many years as school director, one year as assessor, and was, in his day, in ability above the average man. Early in life he united with the Reformed Church at Elk Lick, and in 1860, assisted in the organization of St. Paul's, of which he became the first elder. While Mrs. Kretchman was a Lutheran, she was a regular attendant of the Reformed Church.

Mr. Kretchman died October 23, 1882, and was interred in the family lot at St. Paul, Rev. C. U. Heilman, officiating. Mrs. Kretchman died July 29, 1906, at the age of 76 years, one month and 24 days, and was laid to rest beside her husband, Rev. S. C. Stover, officiating at the funeral.

The following are the children: Mrs. Matilda Ringer, Lewis A., Mrs. Eliza Christner, Mrs. Caroline Nicholson, Josiah, Mrs. Lydia Hay, Mrs. Mary Welfley, Nathaniel J., Samuel A., Mrs. Ida Bittner. One son,



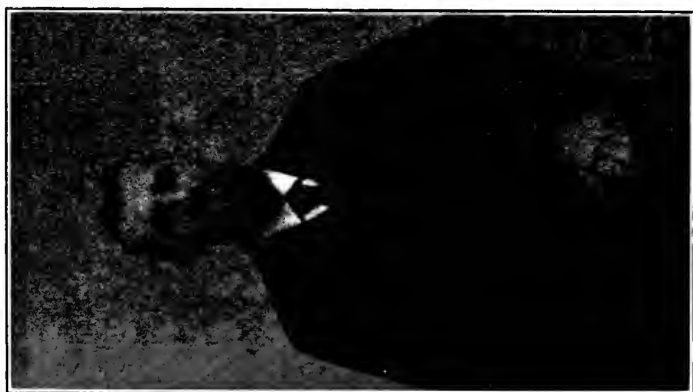
Reuben Kretchman



Mrs. Elizabeth Kretchman



John B. Engle



David Klink

Simon Peter, died in 1861 at the age of four, and was one of the first buried in the Wilhelm cemetery.

JOHN ANDREW ZIMMERMAN

John Andrew Zimmerman and his wife, whose maiden name was Annie Elizabeth Breisman, were two of the five charter members of St. Paul's and Mr. Zimmerman was one of the early deacons.

Just why Mrs. Zimmerman's name appears on the record as Mrs. Lucy Zimmerman, we are not able to say. Where her name appears on page 38 of this history, we have followed the record, but her son tells us that her name was Annie Elizabeth, and we now take occasion to say that the two names refer to the same person.

John Andrew Zimmerman was born in Laurenburg, Germany, December 18, 1814. His parents were Christopher and Christena Zimmerman. John Andrew was baptized eight days after his birth. He was a tailor by trade. Until 1854, he resided in Germany, in which year he came as an immigrant to this country, locating in Elk Lick township. Mrs. Zimmerman was born May 2, 1822.

Mr. and Mrs. Zimmerman were married on February 2, 1845, and they were the parents of three children: Annie Mary, Henry and John Frederick.

Mr. Zimmerman died August 16, 1884, of dropsy. Rev. C. U. Heilman officiated at his funeral. Mrs. Zimmerman died November 17, 1901, of pneumonia. Rev. E. S. Hassler officiated at her funeral.

ADAM HANDWERK

Adam Handwerk was born April 1, 1819, and died September 19, 1887. He was one of the original five members that organized the congregation in 1860. Mr. Handwerk was probably a member at Elk Lick prior to his connection at St. Paul's.

ADAM RINGER

Adam Ringer was advanced in years when he united with the church. He was a member of the first catechetical class that was confirmed in 1860. Mr. Ringer was born March 10, 1793 and died April 24, 1866.

DAVID KLINK

David Klink, a son of John Klink, was born in Milford township, October 17, 1839. He was a farmer by occupation. In 1860, he was confirmed in the first class of catechumens into the membership of St. Paul's. On April 15, 1861, he was married to Miss Sally Maust, and to them were born the following children: Samuel, Jonas, Eva, Catherine, Sarah, Simon, Annie, Lucy, Daniel and Amanda.

Mr. Klink died July 25, 1911, from Bright's Disease and rheumatism. Rev. A. E. Truxal, D.D., officiated at his funeral. Mrs. Klink died August 20, 1895.

JOHN B. ENGLE

John B. Engle, son of Jeremiah Engle, and grandson of Mortimer Engle, the first of his family to cross the Alleghenies, was born April 16, 1839. His correct name was John J., but in order not to be confused with the miller, John J. Engle, he made the change as noted. He was confirmed at St. Paul's in the first class of catechumens, with the Wilhelms, on October 27, 1860. He was married, December 30, 1860, to Elizabeth Tressler, who was confirmed into the fellowship of St. Paul's May 5, 1861. To this union nine children were born, all of whom are living, of whom six are members of this congregation. They are: Susan, Jeremiah, Albert, Wilson, John, Theodore, Harvey, Elmer and Clara.

Mr. Engle served his country in the civil war, being a member of Company H, First (Provost)

Battalion, Pennsylvania Infantry. For a number of years, he was a member of the G. A. R.

Mr. Engle died October 24, 1912, and on the 27th was interred in the family lot at St. Paul, Rev. E. S. Hassler officiating. Mrs. Engle died November 13, 1906, at the age of 67 years, four months and 19 days.

JOSIAH J. ENGLE

Josiah J. Engle, son of Jeremiah and Christena Engle, was born May 1, 1841. He attended public school in Elk Lick township and followed the occupation of farming. After the death of Peter Wilhelm, he was the first man to occupy the Wilhelm homestead, where he remained for thirteen years. He was a veteran of the civil war, serving in the 154th Infantry. He held township offices, being Constable and Justice of the Peace. He served his church, with which he united on May 5, 1861, as elder and deacon, and for many years was the sexton of the church.

He was also a merchant, and had a store in what was previously a shoemaker shop, located on the southeast corner of the sexton property. Later in life he conducted a store in Coal Run.

Mr. Engle was twice married, the latter time to Miss Malinda Folk, daughter of Samuel Folk, and she was raised on the John D. Yoder farm. By his first marriage he had the following children: Ellen, Harvey and Sallie; by his second marriage: Mrs. Ida Opel, Russel J., Mrs. Alcinda Engle, Mrs. Annie Harding, Mrs. Savannah Sipple, Melissa, Samuel J., George and two who died in infancy.

It is said of Mr. Engle that he was kind to a fault. Tramps seemed to know that they would receive a welcome at his home. He was a stickler for that which he believed, his judgement was seldom faulty, his perceptions were quick, and he was able to

follow a train of argument from beginning to end without a hitch or break.

He died at his home where his son, Samuel, now lives, from heart failure, on November 16, 1906. The funeral service was conducted by Rev. S. C. Stover, assisted by Dr. L. P. Young. Mrs. Engle died August 18, 1913. Both are interred at St. Paul.

W. H. HAY

W. H. Hay, son of David and Mary (Cook) Hay, was born May 30, 1843. His mother, who was born April 30, 1824, died September 8, 1850, when Mr. Hay was seven years old. Mr. Hay received his early training in the common schools of Elk Lick township, and in the Elk Lick and Meyersdale Normals. After teaching for two years, he went to Mt. Pleasant where he attended Westmoreland Collegiate Institute.

On October 17, 1865, he was married to Miss Harriet Keim. Miss Keim was a daughter of Jonas and Sarah (Livengood) Keim, and was born February 14, 1843 and died May 30, 1904. To this union were born two sons: Albert Leroy Grable who was born August 8, 1866 and died October 20, 1915; and Theodore Nevin, who was born April 8, 1871 and died October 10, 1909.

Mr. W. H. Hay, after his marriage, located on the Beeghley farm, now occupied by Ed. R. Hay, where he lived until 1889, when he moved to Meyersdale. For a time he was engaged in the mercantile business, and for five and one-half years was postmaster. For twenty years he has been squire.

Mr. Hay has always taken a hearty interest in the affairs of the church. He was confirmed in the first class at St. Paul's. He also enjoys the distinction of being the first superintendent of St. Paul's Sunday-school. He also served the church as elder and as deacon.



Josiah J. Engle and Family



Mrs. Harriet Hay



W. H. Hay

VALENTINE BODES

Valentine Bodes was born in Germany, in 1807. He came to America about 1836, and located at Summit Mills. In 1867 he was confirmed at St. Paul's. He died June 8, 1880, and his body was laid to rest in St. Paul's cemetery. His wife, Christiana Bodes, died in 1869, at the age of 56 years.

SIMON PHILLIPI

Simon Phillipi was confirmed in the first class of St. Paul's Church, on October 27, 1860. At this meeting he was elected deacon and with the other officers was installed at the time of his election. He went west about 1865, locating at Waterloo, Iowa, and later moved to Morrill, Kansas, where he followed the occupation of farming.

Mr. Phillipi was a son of Abraham and Elizabeth Phillipi, and was born, August 5, 1835, in Milford township. He was baptized in infancy. After he had received an elementary education in the common schools of Milford township, he moved with his father's family to Summit Mills, where he followed the trade of carpenter.

In 1859, he was married to Miss Susan Bittner, to whom were born the following children: Mrs. Ida Deal, Iraneas, Mrs. Amanda Howard. Mr. Phillipi died in 1909, from typhoid fever, at his home at Morrill, Kansas.

JOHN A. PHILLIPI

John A. Phillipi enjoys the distinction of being one of the two surviving members of the first class of catechumens to be confirmed in the St. Paul's congregation. The other is Wm. H. Hay, of Meyersdale. Although past 82 years of age, his memory is good and his mind clear, and much of the older history recorded in this book was either given or verified by him. He is entitled to more than passing notice for

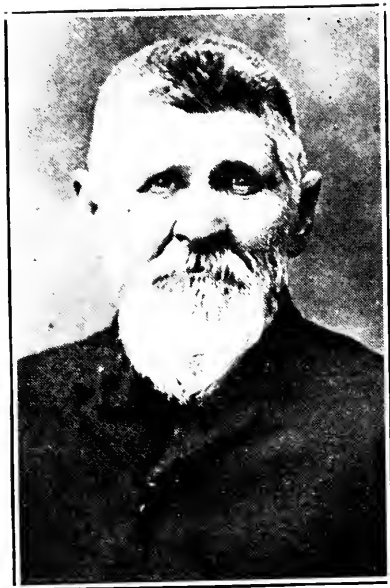
several reasons. He was one of the men who built the Mennonite Union church, in the spring of 1860, the Abraham Wilhelm barn in 1867, the Abraham Wilhelm house in 1869. He also worked on the church. He was not only a carpenter by trade but also an undertaker and cabinet maker, and made coffins for many of the older citizens of the community. He took a hearty interest in his church, serving as elder and as deacon.

Mr. Phillipi, second son of Abraham and Elizabeth Phillipi, was born in Milford township on June 16, 1837. When he reached his majority, he moved to Summit Mills. He has since resided in Milford township, at Lavansville and at Rockwood, his present place of residence. Mr. Phillipi is a veteran of the civil war. He has held the offices of city council-man, school director and judge of election.

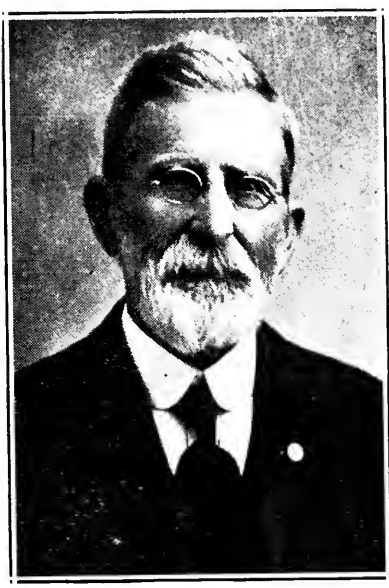
In 1858, he was married to Miss Joanna Griffith, to whom were born the following children: Tobias, W. M., Ezra Wilson, Mrs. Bertha Shultz, Ella and B. F.

JEREMIAH J. FOLK

For many years, Jeremiah J. Folk was an active figure in the affairs of St. Paul's Church. He was born September 15, 1839, and was reared on his father's farm about three miles west of Elk Lick, and attended school in what was known as the Old Sawmill School House. He was a son of Jacob and Barbara Folk. He followed the occupation of farming. After Abraham Wilhelm died he took charge of the farm, which he purchased after the death of Peter Wilhelm. It was during his early residence on the Wilhelm farm that the house and barn were built. Peter Zufall and John A. Phillipi were contractors for both buildings. After the house was completed, they figured that the the contract price,



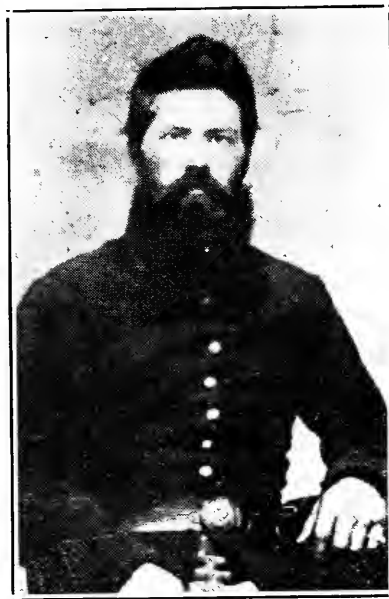
Simon Phillipi



John A. Phillipi



Valentine Bodes



George Rubright



Mrs. Sarah Folk



Jeremiah J. Folk

\$3,500, left them very little for their work. They made this known to the Wilhelms who gave them an additional \$500. Mr. Folk took an active part in local affairs and served as school director and tax collector.

Mrs. Folk was Miss Sarah Heimbaugh before her marriage, and was born September 12, 1833. She was raised near Fort Hill. During a part of her early years, she made her home with Michael Hay and attended the D. Hay school, under the instruction of Ephriam Miller.

Mr. and Mrs. Folk were married on October 21, 1860, and were the parents of one daughter, Mrs. Savannah Georgia Beachy.

Mr. Folk was brought up in the Mennonite faith, but united at St. Paul's in 1861. His wife was reared a Lutheran, but transferred her membership to St. Paul's in 1874. Mr. Folk served his church as elder, deacon, trustee and for many years, as treasurer. He was also the first sexton, which position he filled very acceptably during his residence at St. Paul.

Mr. Folk died September 21, 1917, and Mrs. Folk, January 18, 1916. Both are laid to rest in St. Paul's cemetery.

GEORGE RUBRIGHT

George Rubright was born in Berlin, Pennsylvania, July 13, 1838. He lived at Summit Mills, where he followed the trade of blacksmith. He was confirmed in 1861, and remained a faithful member of the church until his death, June 21, 1906.

His wife was Miss Lucy Ann Studebaker, whom he married April 22, 1860. To this union were born the following children: Minerva, Mary Agnes, Elizabeth, Wilson, Ida, Mrs. Lydia Engle, Charles, Clara Ellen, Mrs. Etta Fornwall, Lulu Pearl and Mrs. Orpha Thomas. Mrs. Rubright was a member of the first

catechetical class, which was confirmed in 1860. She died July 22, 1911.

Mr. Rubright was a veteran of the civil war, and served in Co. E., 171st, and Co. I., 88th, Pennsylvania Volunteers.

JOSIAH M. HAY

Josiah M. Hay, a son of Michael and Mary (Olinger) Hay, was born at Hay's Mills, February 20, 1842. At the age of 17, or to be more exact, on April 2, 1859, he was confirmed into the membership of the Reformed Church at Elk Lick by Rev. A. B. Koplin, and soon after identified himself with the church at St. Paul. He attended school at Westmoreland College, at Mt. Pleasant, Pennsylvania.

On January 28, 1864, he was married to Miss Esther Keim, to whom were born three children, Frank G., Sallie and Mrs. Mary Stotler. His home, while a resident of this section, is located about one-half mile from West Salisbury, and was the estate of Hiram Findlay. The family moved to Akron, Ohio, about twenty years ago, where Mr. Hay and his son engaged in the business of general contractors.

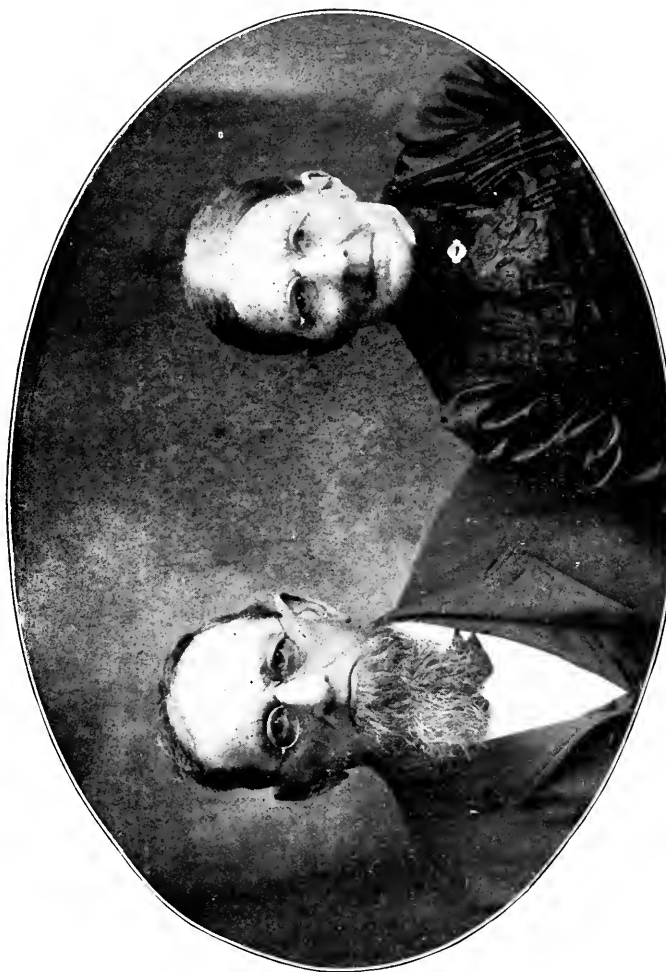
In the two places where Mr. Hay spent his life, he made himself felt as a valued and useful member of the church. At St. Paul's he served his church as elder, deacon and trustee; and the Sunday-school as superintendent. He was an elder of Grace Church, Akron, for many years, and frequently represented his church on the floor of Classis and Synod. For many years, he acted as the representative of Franklin and Marshall College in the care and distribution of the Wilhelm Estate, consisting of nearly 1,000 acres of valuable land. The College has profited greatly by the way in which Mr. Hay administered the affairs of this bequest, selling the surface in small farms, and protecting the underlaid mineral for future benefit to the College.



Josiah M. Hay



Mrs. Esther Hay



Mr. and Mrs. Adam C. Lepley

Mrs. Hay was a daughter of Jonas and Sarah (Livengood) Keim, and was born February 14, 1864. She was born on the Ringler farm, where she spent all her life, prior to Mr. Hay's moving to Akron. She died November 30, 1910. Mr. Hay died July 7, 1918.

ADAM C. LEPLEY

Adam C. Lepley was a son of Daniel and Elizabeth Lepley. He was born in Southampton township, January 25, 1836. He was a farmer by occupation, residing in Larimer township until 1875 when he moved to Elk Lick township. He served his church as elder and trustee.

Mr. Lepley was twice married. In 1856, he was married to Miss Saloma Engle, and they were the parents of the following children: John A., Mrs. Lucinda Poorbaugh, Mrs. Clarissa Yutzy, Marion F., Daniel F., Solomon, Herman G., Charles, Mrs. Teny A. Walker and Emma S. On September 3, 1874, Mr. Lepley was married to Mrs. Nancy Miller. To them were born the following children: Mrs. Ada Hay, Mrs. Fannie Nicholson, Nancy and Etta.

Mr. Lepley died, October 4, 1915, and his body is interred at St. Paul, Rev. E. S. Hassler, officiating.

Mrs. Lepley, a daughter of Jacob and Susan Hershberger, was born in Milford township, June 21, 1839. During her childhood, her parents moved to Elk Lick township and located on the farm near St. Paul, where she has since continued to reside. Her father taught the D. Hay school nine terms, and in this school, Mrs. Lepley received her early training.

Mrs. Lepley was twice married. On January 13, 1867, she was married to John Miller, and to them were born two children: John Miller and Mrs. Mary Hay. In 1874, Mrs. Lepley was again married as above stated.

NORMAN D. HAY

Norman D. Hay, son of David and Mary (Rauch) Hay, was born October 2, 1854, in the house which Jacob Lichty erected on the home place more than a century ago. In the red school-house, made famous as the first preaching point of St. Paul's congregation, Mr. Hay received his early training. On February 16, 1862, he was baptized and on June 5, 1870 was confirmed with the first class of catechumens to be received after the erection of the brick church.

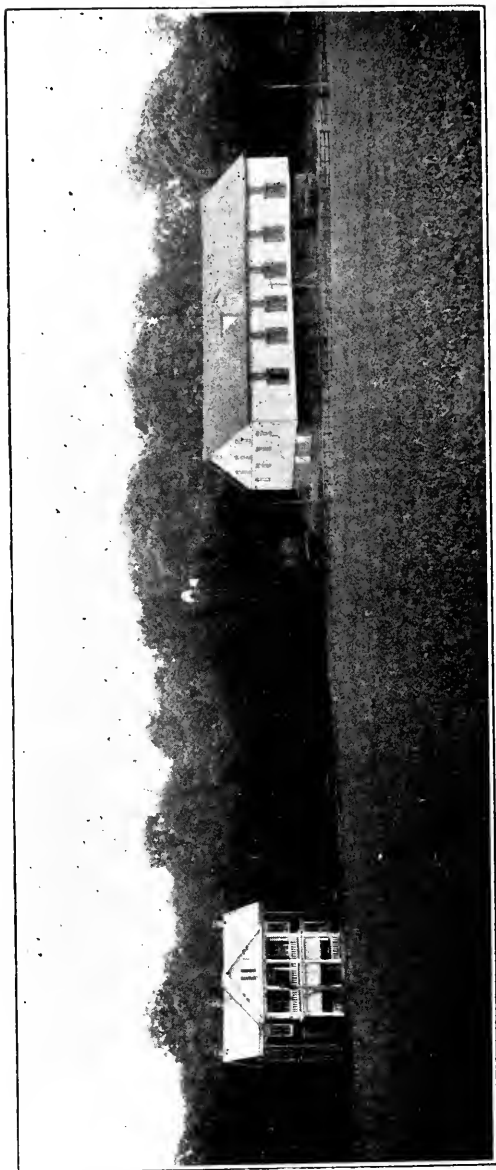
Mr. Hay served the congregation for many years as deacon and trustee, and for the last twenty years of his life as elder. For many years he was treasurer of the church, and served on various committees appointed by the consistory. On several occasions he represented the Charge upon the floor of Classis and Synod, and in 1902 was a delegate to General Synod when that body met in Baltimore. He also was teacher in the Sunday-school, and superintendent. In politics, he took an active interest, and served a term as school director.

On December 11, 1879, he was united in marriage to Miss Agnes Glotfelty, a daughter of John and Mary Ann (Dively) Glotfelty. Mrs. Hay was born at Elk Lick, April 14, 1856. She was baptized in infancy and early united with the church. Their children are: Mary, Pearl, Blanche, Maude and Florence.

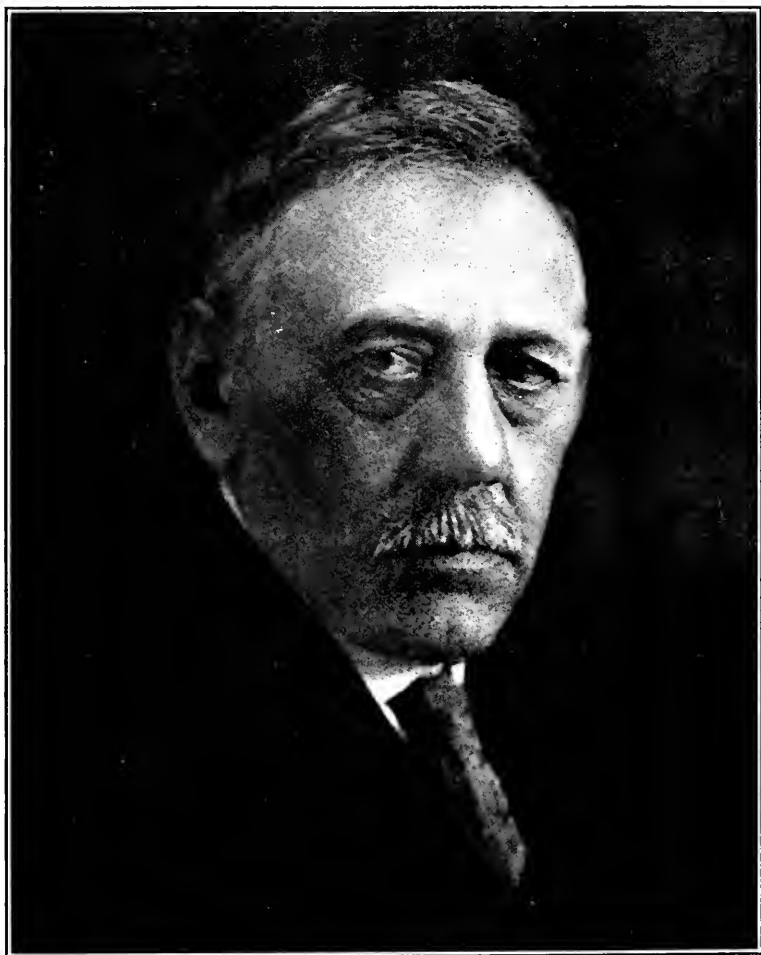
After an illness extending over a period of two years, Mr. Hay died on January 4, 1919, and his body was laid to rest in the cemetery at St. Paul.

SAMUEL COMPTON

Samuel Compton, son of Phineas and Adeline (Glotfelty) Compton, was born at Elk Lick, June 25, 1828. He was educated in the subscription schools



Home of the N. D. Hay Estate



N. D. Hay



Mrs. Agnes Hay



Mrs. Nancy Compton



Samuel Compton

of J. J. Stutzman, and at the age of thirteen entered the shop of his father to learn the trade of tinner and gun-smith, subsequently becoming a partner in the business. At the age of 25, he entered into a partnership with his father for the purchase of 900 acres of Maryland land. After his father's death, in 1855, he purchased the Christner farm in Elk Lick township, and turned his attention exclusively to until 1868, when he purchased the Hostetler Mill property, erecting a new burr mill and adding a saw-mill.

Mr. Compton took an active interest in local affairs, was a promoter of good schools, school director, assessor, justice of the peace and he led the fight to compel coal operators to pay their due proportion of taxes.

Mr. Compton was a life long member of the Reformed Church. He made the copper box that was inclosed in the corner-stone of St. Paul's Church. As justice of the peace, he transacted a large amount of business for the Wilhelms, and was one of the executors of Benjamin Wilhelm's estate.

Mr. Compton, on March 11, 1849, was married to Miss Nancy Beachy, who was a daughter of Peter A. and Anna (Livengood) Beachy, and was reared on the farm now owned by Lloyd A. Beachy. To them were born two sons: Demetrius and Phineas.

Mr. Compton died November 7, 1902 and Mrs. Compton died February 10, 1880. Both are buried at St. Paul.

D. COMPTON

The subject of this sketch has served his church as elder, deacon and trustee. He has held the office of Sunday-school superintendent, secretary of the consistory and joint-consistory, and on several occasions represented the Charge at Classis and Synod. He was a member of the committee that made the

division of the Paradise Charge in 1893. He united with the church in Elk Lick, in 1867, and a few years later transferred his membership to St. Paul's.

Mr. Compton was born in Elk Lick, January 6, 1850, where he attended the local schools during the winter terms. He attended Normal schools in Berlin and Elk Lick. After the completion of St. Paul's Church, and upon the solicitation of the Wilhelms, he studied music at Dana's Musical Institute, Warren, Ohio, and became the first regular organist of the church, which position he held for some 25 years. Mr. Compton taught music in the Alpine Musical Institute at Grantsville, Maryland; for four years was cornet player in the first Elk Lick band; and was director of the Compton's Mills band.

Mr. Compton also held various offices of trust in the community, such as school director, district superintendent, mercantile appraiser of the county, foreman of the grand jury, juror to the United States courts. In 1878, he bought and operated the first steam thresher in Somerset county, which met with such favor that he bought a second outfit, and for thirteen years followed threshing as an occupation. In 1880, he moved to Compton's Mills, and in 1896 he became owner and operator of the mill and farm.

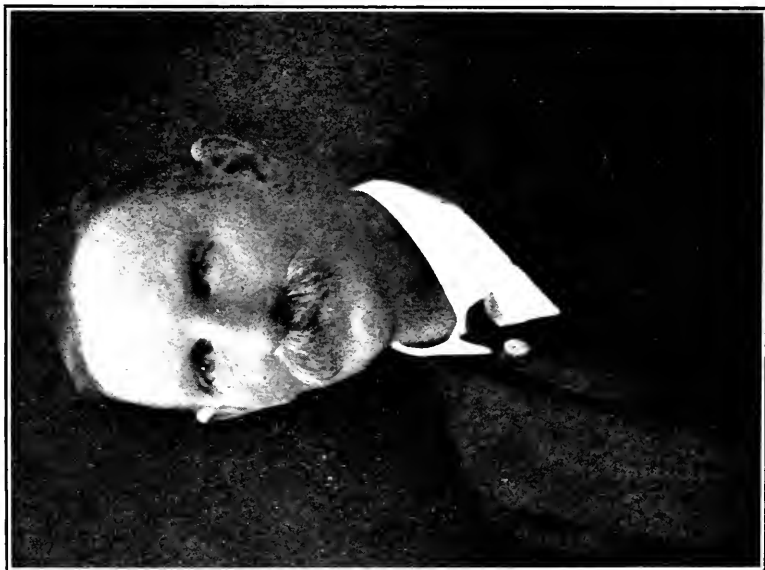
On October 17, 1872, he was married to Miss Maria L. Krissinger, of Berlin. Their children are: Charles A., Melissa and Mrs. Florence Newman. Mrs. Maria L. Compton died October 22, 1890. On February 22, 1893, Mr. Compton was united in marriage to Miss Fannie M. Stotler, daughter of John J. Stotler. Their children are: Maud Louise, Ward Samuel and Mildred.

SAMUEL W. MAUST

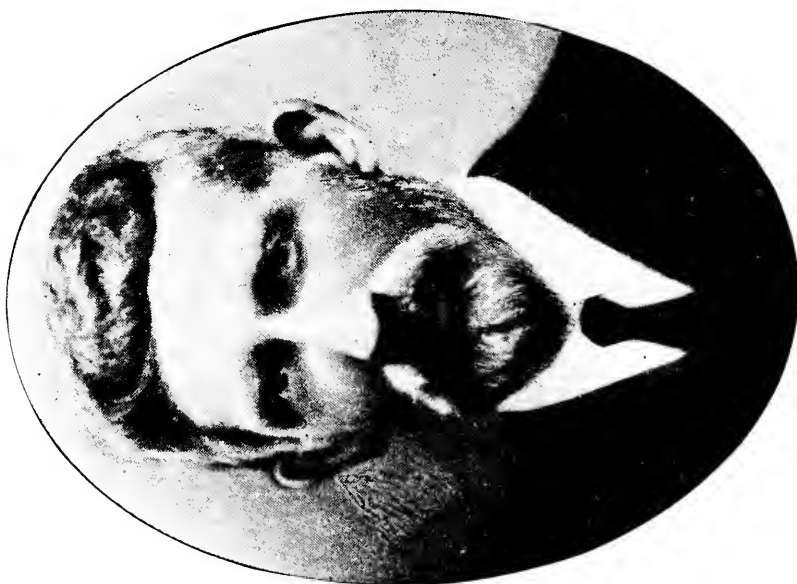
Samuel W. Maust, a son of Samuel and Christena Maust, was born February 6, 1857. His early training was received at the "red school-house." By oc-



Mrs. Fannie Compton



D. Compton



Samuel W. Maust



Henry Bodes

cupation, he was a day laborer. On September 3, 1878, he was united in marriage with Miss Katie A. Miller, to whom were born three children: Perry, Mrs. Ida Firl and Fanny.

Mr. Maust was received into the church at St. Paul, October 26, 1879, and lived an earnest Christian life, and served his church as deacon.

Mr. Maust died March 3, 1907; his wife preceded him in the year 1897. Both are interred in the St. Paul cemetery.

HENRY BODES

Henry Bodes took a prominent part in the affairs of St. Paul's Church, serving as deacon, elder and trustee. Born in Germany on November 12, 1848, he came with his parents, Valentine and Christiana Bodes, to this country when twelve years of age. For 27 years he lived on the Jackson farm near St. Paul, where he had a large tract of land under his supervision.

On January 10, 1875, he was married to Miss Mahala Folk, to whom were born the following children: Milton, William, Ernest, John, Effie, Mrs. Annie McClintock and Mrs. Wade Cowie.

Mr. Bodes died March 29, 1910, and is buried at St. Paul. Rev. S. C. Stover and Rev. A. E. Truxal, D.D., officiated at the funeral.

SIMON C. R. NICHOLSON

Simon Nicholson, a son of William and Katie Nicholson, was born in Milford Township, October 14, 1837. He was baptized in infancy by Rev. Simon Reese, a Lutheran minister.

Mrs. Elizabeth Nicholson was born February 6, 1841, the place of her birth and childhood being in the Negro Mountain about five miles back of the Handwerk school-house. She is a daughter of Jacob and Elizabeth Vought. She was reared in the faith

of the Dunkard Church, with which she united in due course of time.

Mr. and Mrs. Nicholson were married on March 11, 1860, and moved into the Matlick house, where they lived for 12 years in the employ of the Wilhelms. During the civil war, Mr. Nicholson was drafted, and the Wilhelms held him in such high regard that they paid \$1400 for his exemption. From the Matlick, Mr. Nicholson moved with his family to the home place near the Wm. H. Hay farm, where the family was reared. Mr. Nicholson worked in the timber, and then with the opening of the mines followed the occupation of mining.

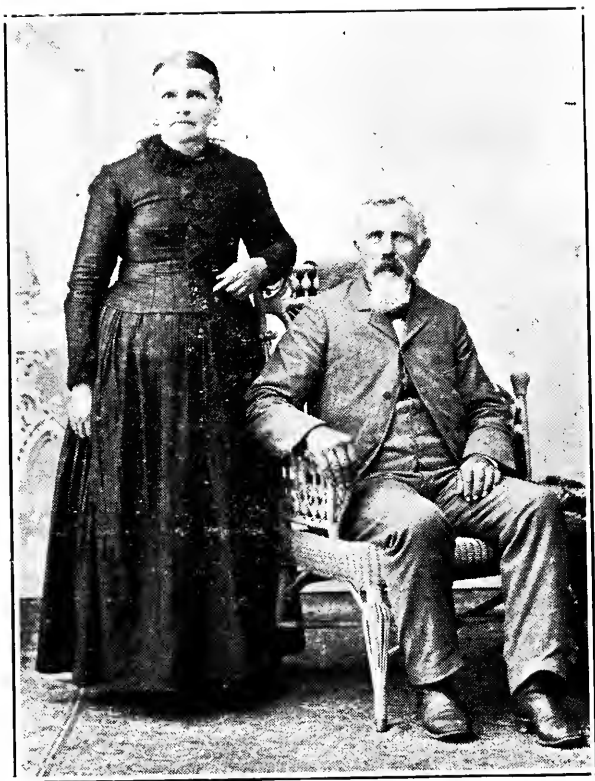
The children are, Mrs. Annie Meyers, Henry (died in infancy), Rev. Harvey, Nelson G., William W., Savannah C. (deceased), Mrs. Sarah Mull, Mrs. Mary Ellen Krause, Richard S., Harriet, Mrs. Phoebe B. Jones, Mrs. Lydia R. Campbell (deceased).

Mr. Nicholson was confirmed at St. Paul's on March 11, 1860, and Mrs. Nicholson was received by reprofession on June 5, 1870, Mr. Nicholson served his church as deacon, and when the parsonage was built he helped to throw out the cellar. He died from a complication of diseases on July 1, 1897.

LEWIS KRETCHMAN

Lewis A. Kretchman, a son of Reuben and Elizabeth Kretchman, was born September 29, 1847, and died of apoplexy on December 24, 1917. He followed the occupation of farming. In the affairs of the church, he took an active part, serving his congregation as elder and trustee. In the affairs of the community, he was also active, and held office as follows: inspector of election, school director, supervisor, county commissioner and bank director.

On December 27, 1867, he was married to Miss Catherine Schrock, daughter of Benjamin and Eliza-



Mr. and Mrs. Simon C. R. Nicholson



The Nicholson Home



Albert L. G. Hay, Esq.



Chauncey J. Engle

beth Schrock. To them were born the following children: William H., Harvey, Milton, John and Mrs. Ada Hershberger.

No picture of Mr. Kretchman was available for these pages, but we are pleased to give, on another page a landscape view which includes a part of his estate.

ALBERT L. G. HAY

Among the illustrious sons of St. Paul's, and one who was prominent in the legal profession, was A. L. G. Hay, a son of W. H. and Harriet Hay. He was born in Elk Lick township, August 8, 1866. After completing his education in the common schools, he taught for several years, and then entered Franklin and Marshall College, from which he received the degrees of Bachelor of Arts and Master of Arts.

Mr. Hay read law in the office of his uncle in Somerset, where he located for the practice of his profession. He was an elder and a trustee of St. Paul's Reformed Church at Somerset, and was chairman of the building committee when the church was remodeled.

In 1898, he was married to Miss Emma Baer, a daughter of William Baer. To this union one child, Elizabeth, was born.

Mr. Hay died on October 20, 1915.

CHAUNCEY J. ENGLE

Chauncey J. Engle, son of Jeremiah and Christena Engle, was born in Greenville township, February 14, 1857. He was baptized in infancy, and in due time united with the church. By trade he was a shoe-maker, and later followed the occupation of mining.

On September 28, 1879, he was married to Miss Julia Nedrow, to whom were born the following

children: Mrs. Cora Sechler, Mrs. Edith Spaugy, Mrs. Salome Maust, Lloyd Franklin and Mrs. Nora Bittner.

Mr. Engle was a teacher in the Sunday-school, and served for two years as supervisor. He died July 31, 1915, of heart dropsy, and was buried in St. Paul's cemetery.

JOHN CHRISTNER

John Christner was born March 5, 1847 in Summit township. Early in life he attended the public schools and later became a day laborer. In 1867, he united with St. Paul's Church, of which he was a regular attendant until he became afflicted with rheumatism, from which he was bedfast for fourteen years.

On May 4, 1871, he was married to Miss Elizabeth Kretchman. They had no children but adopted Alice Bockes, now Mrs. Daniel Klink, as their child. Mrs. Christner united with the church at St. Paul's in 1865, and holds the enviable record of seldom absenting herself from divine services, except in the case of sickness.

Mr. Christner died April 1, 1908, and Mrs. Christner died July 3, 1919. Both are buried in St. Paul's cemetery.

MRS. MARTHA WITT

Mrs. Martha Witt enjoys the distinction of being the oldest member of St. Paul's Church. Although in her 87th year, her general health is good, her mind clear and her memory reliable. She was born April 26, 1832, near Somerset. She was a daughter of Henry and Catharine Witt. Early in life she identified herself with the Lutheran Church, but coming to Summit Mills about 36 years ago, she transferred her membership to St. Paul's.

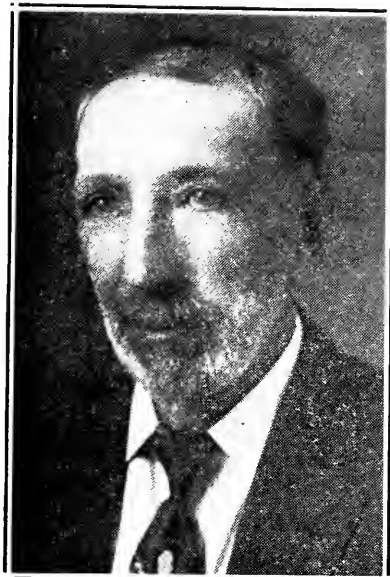
She was married to William G. Witt, who died about 35 years ago. Their children are: Silas C.,



Mrs. Martha Witt



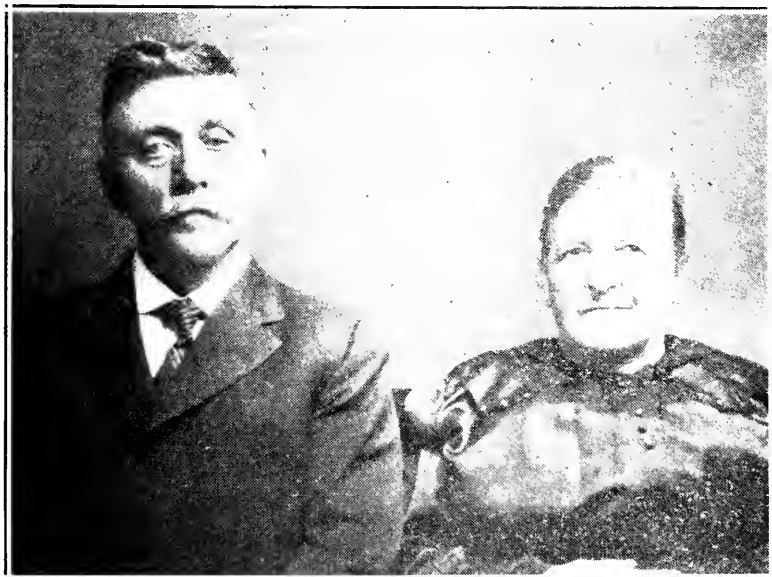
Mr. and Mrs. John Christner



S. J. Ringler



Mrs. Ellen Ringler



Mr. and Mrs. Abraham Hay

Mrs. Minerva E. Younkin and Mrs. Martha Leckemby.

SAMUEL J. RINGLER

Samuel J. Ringler, son of Jacob and Mary (Handwerk) Ringler, was born in Elk Lick township, June 21, 1851. Mr. Ringler's early education was received at Mountain View school. By occupation, he is a farmer. He farmed the Keystone farm for two years, the farm at Shaw Mines for two years, a farm at Coal Run for thirteen years, after which he bought the J. M. Hay farm, where he lived for sixteen years, retiring to private life about three years ago.

On November 11, 1883, Mr. Ringler was married to Miss Ellen Duecker, to whom were born the following children: Dillon, Agnes, Earl, Homer, Lemon, Edgar and Olive.

Mr. Ringler has taken an active interest in St. Paul's Church, of which he has been a member for many years, and of which he has been elder and deacon. He has represented his Charge upon the floor of Classis and Synod.

ABRAHAM HAY

Abraham Hay, son of Andrew and Mary (Miller) Hay, was born February 21, 1855. Except for three years when he worked in the mines, he has been a farmer all his life. On September 20, 1877, he was married to Miss Lydia Kretchman, a daughter of Reuben and Elizabeth Kretchman. Mrs. Hay was born July 4, 1857, attended the Handwerk school, and was confirmed by Dr. Koplin, at the age of fourteen. For a short time she worked for the Wilhelms.

To this union were born the following children: Herman Watson, Lloyd Arthur, Robert Franklin, Mary Elizabeth, Edward Roscoe, Mrs. Lottie Zufall, Mrs. Anna Miller, James Earl, John Calvin and Leora Grace.

Mr. Hay has served his church as deacon.

JOHN F. ZIMMERMAN

John F. Zimmerman, son of John Andrew and Annie Elizabeth Zimmerman, charter members of this congregation, was born in Elk Lick township, June 6, 1856. He was baptized on December 1st of the same year by Rev. William Conrad. He united with St. Paul's Church on October 21, 1870. Mr. Zimmerman has spent all his life in Elk Lick township, following the occupation of laborer. On December 18, 1884, he was married to Miss Amanda Holliday, to whom were born the following children: William, Mrs. Henrietta Countryman, John, Norman, Mrs. Mary Teaters, Pius and Erma.

ALEXANDER SPEICHER

Alexander Speicher, son of Joseph and Rebecca Speicher, was born in Cove, Maryland, October 8, 1853, and was baptized by Rev. A. E. Truxal, D.D. By occupation, Mr. Speicher is a farmer. Since April 1, 1892, he has resided on the Wilhelm farm, preserving the general appearance of the buildings as they existed in the days of the Wilhelms.

On July 12, 1873, he was married to Miss Annie Miller, to whom were born three children: Norman, Vinnie and Mrs. Emma Wise.

For two terms, Mr. Speicher served his church as deacon.

U. D. MILLER

U. D. Miller, son of Daniel J. and Lucretia Miller, was born near Grantsville, December 26, 1867. Prior to his union with the Reformed Church at Grove City in 1903, Mr. Miller belonged to the Mennonite faith. By profession, Mr. Miller is a teacher of music, and gives instruction in violin, piano, organ, banjo, mandolin, guitar and vocal, and trains orchestras and bands. He received his musical education at Oberlin, Ohio; Wooster, Ohio; Ash-

land, Ohio; and Grove City, Pennsylvania. On December 27, 1908, Mr. Miller was married to Miss Fannie Enos.

DAVID H. KEIM

David H. Keim has served his church as deacon and as elder. He is engaged in farming, in addition to his coal and maple products interests, and lives near West Salisbury. Mr. Keim, son of Henry and Amelia Keim, who were staunch members of St. Paul's, was born August 22, 1863. On May 27, 1895, he was married to Miss Salome Engle, to whom the following children were born: George, Frank, Mary, Ernest, Peter, Sara and Elizabeth.

REV. HARVEY S. NICHOLSON

This congregation has given one of her sons to the ministry, Rev. Harvey S. Nicholson, son of Simon and Elizabeth Nicholson, who was born in the Matlick house, December 28, 1864. On July 24th of the following year, he was baptized by Rev. W. A. Gring. After receiving an elementary education in the common schools, he attended school in Meyersdale, Rimersburg, Grove City and Tiffin, Ohio.

Rev. Mr. Nicholson was licenced to preach the Gospel and was ordained and installed by St. Joseph Classis of Ohio Synod, August 2, 1896, Rev. J. M. Schick, of Tiffin, Ohio, preaching the ordination sermon.

He has served the following Charges: Colon, Michigan, eight years; Monroe, Pennsylvania, ten years and four months; Grove City, from October 1, 1914 to the present time. Before his entrance into the ministry, Mr. Nicholson served his church as deacon.

Mr. Nicholson has acted as secretary of a public library, county superintendent of teacher training, and is the editor of *The Guardian*.

On October 12, 1897, he was married to Miss Lily Good, of Tiffin, Ohio, to whom were born the following children: Paul Reuben, Stanley Reese, Anna and Nevin Good.

HERMAN G. LEPLEY

Herman G. Lepley was born December 17, 1867, near Deal. Received his early training in the public schools of Laramer township. Prepared for college at Clarion Collegiate Institute, Rimersburg, Pennsylvania and at Palatinate College, Myerstown, Pennsylvania. Graduate of Grove City College.

Mr. Lepley taught at St. Paul's Orphans' Home when it was located at Butler, Pennsylvania; at West Salisbury, Coal Run and St. Paul in Elk Lick township. For nine years, Mr. Lepley engaged in the mercantile business at St. Paul, until his store was burned in 1911.

Mr. Lepley has served his church in various capacities: Superintendent of Sunday-school from 1903 to 1910; President of the Sunday-school Association since its organization; Chairman of the County Sunday-school Convention when it met at Stoyestown; Elder, 1915-1918; Delegate secundus to Synod in 1916.

WILLIAM H. KRETCHMAN

William H. Kretchman, a son of Lewis A. and Catherine Kretchman, was born near Meyersdale, November 24, 1869 and was baptized by Rev. C. U. Heilman, October 21, 1882. After an elementary education in the common schools, Mr. Kretchman attended local normals and the S. W. S. N. School and then entered Franklin and Marshall College from which, in 1901, he was graduated with the degree of Bachelor of Arts. Three years later, the same institution conferred upon him the degree of Master of Arts. For a number of years, Mr. Kretch-



Rev. H. S. Nicholson



H. G. Lepley



Home of R. S. Nicholson



Nicholson Brothers
(187)



Professor W. H. Kretchman

man has been supervising principal of the Meyersdale schools. On August 30, 1908, he was married to Miss Mary Ellen Gnagey.

Mr. Kretchman has served his church in various capacities. Since 1912, he has been elder. He is leader of the choir of Amity Reformed Church, Meyersdale. He has been honored by Pittsburgh Synod by election to the office of Vice President of Synod, member of the Board of Beneficiary Education and director of St. Paul's Orphans' Home.

DANIEL KLINK

Daniel Klink, son of David and Sally (Maust) Klink, was born in Summit township, November 5, 1877. He was baptized in infancy and confirmed at the age of thirteen. Mr. Klink is a lumber dealer. On September 17, 1899, he was married to Miss Alice Bockes, to whom were born the following children: Homer, Paul, Clyde, Grace, Ralph, Mildred, Margaret, Pearl and Curtis Fay.

Mr. Klink is deacon of the church.

W. W. NICHOLSON

The subject of this sketch was born on the Matlick farm, May 22, 1868. On August 30th of the same year he was baptized. For eight years, Mr. Nicholson followed the profession of teaching, after which he turned his attention to mercantile pursuits, conducting stores at St. Paul and Meyersdale. At St. Paul, he was postmaster for five years. He is a member of the school board, of which he has acted as secretary.

Mr. Nicholson has been prominent in church affairs, holding the offices of elder and deacon, secretary of the consistory, and assistant superintendent of the Sunday-school. On several occasions he represented his Charge at Classis and Synod, and is a delegate to General Synod.

On July 4, 1895, he was married to Miss Annie Shockey, to whom were born the following children: Byron, Frances, Ezra, Sarah, Rilla, William and Cyrus.

JOHN A. DAVIS

John A. Davis was born July 16, 1861. As his mother died in his infancy, he was reared in the home of Reuben Folk. On July 5, 1888, he was united in marriage with Miss Nancy Ringler, to whom was born one daughter, Mrs. James Wise.

Mr. Davis was confirmed at St. Paul's on May 16, 1891, was faithful to his church, and served his church as deacon for two years. By occupation, he was a miner, was industrious and thrifty.

Mr. Davis was taken sick with influenza, which developed into pneumonia, from which he died, November 10, 1918. His body rests in St. Paul's cemetery.

FERDINAND WISE

Ferdinand Wise was born near Berlin, Germany, February 19, 1843. He was a veteran of three wars: the Danish war, the Austro-Prussian war and the Franco-German war. During his service, he was twice wounded, and his horse was shot from under him. When trouble arose with the Catholics, Mr. Wise secretly left his native soil and took passage for America, paying for his passage by working as ship-butcher. Mr. Wise located at Meyersdale, where he was employed as butcher for Mr. Donges. Later he took up mining, living at Meyersdale, Keystone and St. Paul.

On September 15, 1871, he was married to Miss Elizabeth Schnauble, to whom were born the following children: Calvin, Henry, James, Charles, Mrs. Sadie Wisler, Mrs. Mary Patton, Mrs. Bertha Geppert and Mrs. Annie Reed.



W. W. Nicholson



H. F. Snyder and Family

Mr. Wise for forty years was a member of the church, and faithful in attendance until the infirmities of age weighed upon him. He died on December 28, 1918, and was laid to rest in the St. Paul's cemetery.

H. F. SNYDER

H. F. Snyder was born May 12, 1858, and was reared near Lexington, Somerset county, Pennsylvania. He is a son of Levi and Susan Snyder. For many years he followed the occupation of mining, but later located on the historic farm held some years previous by Wm. H. Hay. Mr. Snyder has served as road supervisor in Elk Lick and Summit townships. While he has declined to hold office in the church, he has given the work of the church his hearty support.

Mrs. Snyder was born February 22, 1864, at Athens, Ohio. Her death occurred July 25, 1917, after a lingering illness of many months. She was brought up in the Winebrinarian Church, while Mr. Snyder was reared a United Brethren. When they located in the St. Paul section, they were both received into the fellowship of St. Paul's Reformed Church.

They were united in marriage, July 2, 1882, at Elk Lick, by Rev. R. Smith, a Lutheran minister. To this union were born the following children: Albert F., Guernsey, Lester E., Harry E., and Elmer S. Snyder.

RICHARD S. NICHOLSON

The subject of this sketch is a son of Simon and Elizabeth Nicholson. and was born August 8, 1876, and was baptized on the 28th of August of the same year. He became a member of St. Paul's by confirmation on May 16, 1891. By occupation, he is a miner and farmer. He was married to Miss Fannie Lepley to whom were born the following children:

Ralph, Nancy, Esther, Viola, Matilda, Lillian, Alva and Fannie.

Mr. Nicholson has served his church as deacon, and his Sunday-school as teacher, and has served on various committees of the consistory.

LLOYD A. HAY

Lloyd A. Hay, son of Abraham and Lydia Hay, was born at Summit Mills, July 16, 1880. After completing his early training in the common schools, he attended the Rockwood and Meyersdale normals and taught school for four terms. He also carried mail on route two, out of Meyersdale. Since 1913, he has turned his attention exclusively to farming, having purchased the A. C. Lepley farm.

On April 15, 1906, he was married to Miss Ada E. Lepley, daughter of Adam C. and Nancy Lepley, who was born February 28, 1876, and baptized on March 11th, of the same year. Their children are: Lillian Irene and Lydia Grace.

Mr. Hay has served his community as township auditor and school director, and his church as deacon and as elder, and at the present time is treasurer of the congregation.

ROSS SECHLER

Ross Sechler was born in Upper Turkeyfoot township, August 7, 1851. He was confirmed a member of St. Paul's, May 20, 1877. In point of service, Mr. Sechler is the senior elder of the Charge, succeeding Peter Wilhelm in 1878. He was a trustee of the congregation since 1893, and for a number of years was treasurer of the congregation. He served on the Building and Grounds, Cemetery and Invested Funds committees. He was also a teacher in the Sunday-school. Mr. Sechler has been active in the affairs of the community and has held various township offices.



Mrs. Ada Hay



Lloyd A. Hay



Ed. R. Hay



Ross Sechler

Elder Sechler has represented the Charge at Classis and was delegate to Synod when it met at Wilkinsburg and at Meyersdale.

HARVEY J. ENGLE

Harvey J. Engle, son of John B. and Elizabeth Engle, was born May 31, 1877. He was baptized and confirmed at St. Paul's, February 2, 1901. Elected to the office of deacon in 1911, he served continuously in that office until 1919, when he was appointed elder to fill out the unexpired term of N. D. Hay. Mr. Engle is secretary of the joint-consistory, and is chairman of the building and grounds committee. For three years, he was financial secretary of the congregation and has been treasurer of the Sunday-school. Mr. Engle is a miner by occupation, and is also conducting a general store at St. Paul.

Mr. Engle was united in marriage with Miss Minnie Enos, to whom were born the following children: Charles, Lillie and Virgil.

EDWARD R. HAY

Edward R. Hay, son of Abraham and Lydia (Kretchman) Hay, was born in Summit township, April 9, 1886. After an elementary training in the common schools, he continued his studies in the local normals. At the age of 18, he began the profession of teaching, which he continued to follow for twelve years, and is a holder of a professional certificate.

Mr. Hay is at present engaged in farming on a very large scale, being located on the Pleasant Hill Farm. He has held the offices of clerk of election, inspector of election, committee-man and justice of the peace. Mr. Hay takes an active part in the work of the church and Sunday-school; is deacon and financial secretary.

IRVIN E. ENGLE

Irvin E. Engle, son of Theodore and Diana Engle, was born November 29, 1871. He was baptized by Rev. C. U. Heilman, and was confirmed on May 17, 1890. Mr. Engle is serving his second term as deacon, and is a member of the building and grounds committee. By occupation, Mr. Engle is a miner.

Mr. Engle was married to Miss Mary Livengood, to whom were born the following children: Quentin, Evan, Fredia, Nile and Alma.

PERRY K. MAUST

Perry K. Maust, son of Samuel and Katie Maust, was born April 8, 1879, and resides on the home place. He was baptized and confirmed on June 8, 1895. Mr. Maust became deacon in 1908, continuing in office ever since. For a number of years, he served as treasurer of the Sunday-school and is the present secretary. He has also served on the various committees of the consistory.

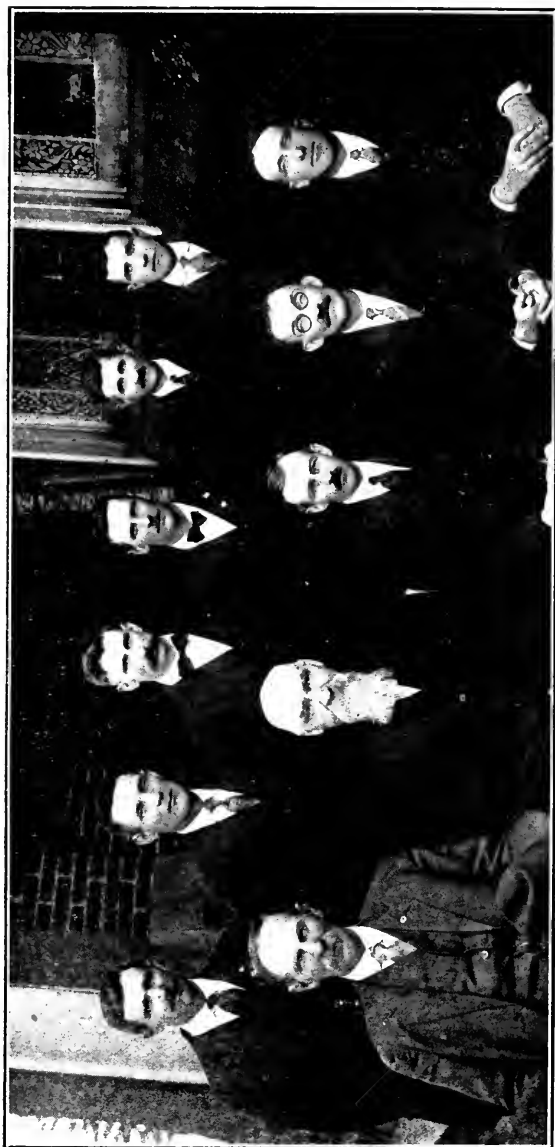
CALVIN J. RHODES

Calvin J. Rhodes was born at Martinsburg, Pennsylvania, November 27, 1879, and was reared near Everett, Pennsylvania, locating at St. Paul in 1899. He was baptized and confirmed on May 25, 1901. He is a deacon and one of the members of the building and grounds committee. Mr. Rhodes is a miner by occupation.

Mr. Rhodes was married to Miss Mollie Beals, to whom were born the following children: Clarence, Edna, Hobert, Ray and Mae.

CHARLES F. REDINGER

Charles F. Redinger, a member of Company C, 110th Infantry, was sent home from France during the World War, and died at the debarkation hospital at Ellis Island, September 28, 1918. He had en-



Consistory of St. Paul's Church



Professor U. D. Miller



Farm and Mill of D. Compton



Private Charles Redinger



Private John F. Bahn

listed in Company C., in June of the preceding year and was sent to Camp Hancock, Georgia. When his Company sailed for France, he was detained because of an attack of pneumonia. Later he recovered sufficiently to be taken over seas. Tuberculosis, however, developed and he was returned to the States. The death of Private Redinger brought the first gold star to the service flag of St. Paul's Church.

Private Redinger was born June 11, 1890, and was baptized two years later. On October 24, 1908, he was received into the membership of St. Paul's Church. By occupation, he was a miner.

JOHN F. BAHN

John F. Bahn was born at Brooklyn, New York on July 6, 1894, and was reared by Mr. D. Compton. On May 25, 1912, he united with St. Paul's Reformed Church. He went to Detroit in 1917 and secured a position with the Packard Automobile Company. While there he met Miss Gladys Potts, of Harrisville, Michigan, whom he married on January 17, 1918. He was drafted and called to Camp Custer, transferred to Camp Gordon, and then to Newport News, from which point he sailed for France on June 28, 1918 with the 85th Division.

In the last big drive in the Argonne Forest, he was wounded on October 20th, and died on the 24th. He was buried at Ceurcy Roisel (Somme). The last letter received from him was dated October 15, in which he said he was well and was looking forward to coming home.

During his service in the army he never received word from his home folks; but he wrote whenever he got a chance, his last card having been written in the trenches five days before he died. He was the only member of St. Paul's who made the supreme sacrifice on the battlefields of France.

PLEASANT HILL FARM

The Pleasant Hill Farm was first occupied by John Keagy in 1787, who sold the same to David Flory, who, in turn, sold the farm, in 1807, to John Beeghley, who built the log barn in 1812, and two years later, the Dunkards held their first annual meeting, on this side the Alleghenies, in the barn. John Beeghley sold to his son, David Beeghley, who, in 1852, built the brick house, which is said to be the oldest brick house in the county.

Judge Baer bought the farm for the Keystone Coal Company, in 1863, for \$17,500. Reserving the coal, he sold the surface to David Hay, who, in turn, sold it to his son, W. H. Hay, who beautified the place, making it his residence for 25 years. Since Mr. Hay retired from the farm, it has passed through the hands of Luke Hay, Hiram Hay, the Merchant Coal Company, H. F. Snyder, Bird Brothers, E. R. Hay and the Meyersdale Fuel Company.

This farm was owned by the Dunkards up till 1863, and since that time almost entirely by Reformed people, all of whom were active members of St. Paul's.

MILTON BODES

Milton Bodes, son of Henry and Mahala Bodes was born in the state of Maryland, November 5, 1876. He received his early training in the public schools at West Salisbury and St. Paul. He is a farmer by occupation, having spent the greater part of his life on the Jackson farm, which he has managed since the death of his father. Mr. Bodes was married to Laura Alice Sipple and they are the parents of the following children: Ray, Mrs. Edna Keim, Mary, Earl, Carl, Harry, Ruth, Anna and Grace.

Mr. Bodes is serving as deacon.



Pleasant Hill Farm



Plain View Farm—Lloyd A. Hay, Proprietor

